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The
CHRISTIAN CENTURY

Published Weekly

What Unconditional Surrender Means

By Felix Morley

Eisenhower on Conscription

Shall We Restore Europe?

Editorials

What I Found in Latin America

By E. Stanley Jones

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In This Issue

FELIX MORLEY

is the president of Haverford College. Before becoming a college president he was editor of the *Washington Post;* before that a staff member of the Brookings Institution of Washington, D. C.; and before that director of the Geneva office of the League of Nations Association of the United States. A graduate of Haverford, where his father was an internationally famous physicist, and a Rhodes scholar at Oxford, Dr. Morley later did research at the London School of Economics and served on the editorial staff of the *Baltimore Sun.* He has won a Pulitzer prize for editorial writing, served as a consultant to the War Manpower Commission, and served on the directing boards of the Institute of Pacific Relations, the American Political Science Association, the Foreign Policy Association, etc., etc., etc. Dr. Morley's searching article in this issue first appeared in *Human Events,* a weekly letter of comment on the news which, in company with Frank C. Hanighen, William Henry Chamberlin and Hugh Gibson, he publishes at 1702 K St., N.W., Washington 6, D. C.

E. STANLEY JONES

has just returned from an extensive evangelistic tour through South America. The first part of his report of this tour appeared in last week's issue. The timely nature of the disclosures made by Dr. Jones is underlined by the fact that since he wrote the Vatican has excommunicated the reforming Roman Catholic bishop in Brazil mentioned in his article. Dr. Jones' address is 150 Fifth Ave., New York 11, N. Y.

CARL HERMANN VOSS

is executive secretary of the Christian Council on Palestine, a ministers' organization which, with the American Palestine Committee, a laymen's group, makes up the American Christian Palestine Committee. He is also co-director of the joint body.

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Calendar of Coming Events

July 2-Aug. 10. Workshop and Institute for Community Leaders, Claremont, Cal.
July 15-29. Lakeside Bible Conference, Lakeside, O.
July 22-28. American Association for Jewish Evangelism, Winona Lake, Ind.
July 22-28. Prairie School for Social Advance, Winnipeg, Can.
July 22-28. Young People's Conference, Jacksonville, Ill.
July 22-29. Youth for Christ Conference, Winona Lake, Ind.
July 22-Aug. 1. Chicagoland Laboratory School of Leadership Education, Naperville, Ill.
July 22-Aug. 4. Co-op and Labor Institute, University of Wisconsin, Madison.
July 24-29. South California Disciples Convention, Los Angeles.
July 24-29. Congregational State Camp and Conference, Red Lodge, Mont.
July 27-Aug. 4. Northern Baptist Christian Education Workers' Conference, Green Lake, Wis.
July 29-Aug. 4. Prairie School for Social Advance, Saskatoon, Can.
July 29-Aug. 5. Cedar Falls Bible Conference, Cedar Falls, Ia.
July 29-Aug. 10. Okoboji Bible Conference, Spirit Lake, Ia.
July 29-Aug. 26. Bible Conference, Winona Lake, Ind.
July 30-Aug. 3. Pastors' Institute, University of Chicago.
July 30-Aug. 3. Town and Country Pastors' Institute, Eureka, Ill.
July 30-Aug. 4. Summer School for Pastors, McCormick Theological Seminary, Chicago, Ill.
Aug. 1-4. Ohio Rural Ministers' Family Camp, Camp Ohio.
Aug. 1-7. Methodist Missionary Conference, Lake Junaluska, N. C.
Aug. 1-10. Institute of International Relations, Cazenovia, Junior College, Cazenovia, N. Y.
Aug. 1-15. Rodeheaver Sacred Music Conference, Winona Lake, Ind.
Aug. 3. Fellowship Service, Eaton Memorial Church, Toronto; Hobart D. McKeehan, speaker.
Aug. 7-11. North Carolina Friends Yearly Meeting, Guilford College.
Aug. 7-12. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 7-13. Northern Baptist Missions Conference, Green Lake, Wis.
Aug. 8-12. Central Friends Yearly Meeting, Westfield, Ind.
Aug. 9-12. Indiana Friends Yearly Meeting, Pendleton.
Aug. 10-12. Conference on Community Goodwill, Bostwick Lake and Clear Lake, Mich.
Aug. 14-19. Wilmington Friends Yearly Meeting, Wilmington, O.
Aug. 15-20. Iowa Friends Yearly Meeting, Whittier.
Aug. 16-19. Illinois Friends Yearly Meeting, McNabb.
Aug. 17-19. Conference on Community Goodwill, Eaton Rapids Camp, Mich.
Aug. 17-19. Pacific Coast Association of Friends, Quaker Cove, Wash.
Aug. 17-23. Northern Baptist Conference on Spiritual Resources and Evangelism, Green Lake, Wis.
Aug. 18-22. North Carolina Friends Yearly Meeting, Woodland.
Aug. 19-31. Ohio Christian Youth Camp, Indianola.
Aug. 20-26. Iowa Friends Yearly Meeting, Oskaloosa.
Aug. 21-26. Ohio Friends Yearly Meeting, Damascus.
Aug. 21-26. Western Friends Yearly Meeting, Plainfield, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

WOODROW WILSON must have looked down with a smile of satisfaction and a sigh of regret when the Senate foreign relations committee voted 21-to-1 to recommend the adoption of the San Francisco charter. Why couldn't they have done that for me? he would be thinking. There are several reasons for the changed attitude of the Senate toward international organization. One is that the method of handling the whole matter, as between the White House and the Senate, has been different. Another is that this time the plan for a world organization was presented by itself, not tied up with all the details of a complicated peace treaty. But the major reason is that Russia's insistence upon the veto for the big powers relieved the Senate from making again the arguments which prevailed in 1919-20 to defeat the Wilson league. The chastened optimism of even the charter's most convinced supporters tended to disarm opposition. It was easier for doubters to accept it because not too much was claimed for it. So the committee approved the charter with only one dissenting vote—that of Hiram Johnson of California. Favorable action by the Senate is not in doubt. The United States cannot absolutely lead the procession in ratifying the charter, for two Central American governments have already acted; but without question we will be among the first.

Senate Committee Approves Charter

Anglo-Americans Follow Russia in Germany

AS the Potsdam conference was about to convene, Anglo-American army officials in Berlin announced that "for the present" they would apply the regulations enacted by the Russians to the governing of their own zones of occupation. So we contemplate the irony of a situation in which the United States and Great Britain, nations which have been fearful lest the Russian invasion of Germany prove too ruthless, are forced by the absence of any constructive policy of their own to follow the Soviet lead. As a result, there will now be in the American and British zones a reopening of schools and theaters, permission for German newspapers to publish and German political parties (so long as they are not fascist) to function, and an end to the stupid non-fraternization orders. Among the first important developments under this new policy has been the appearance of a manifesto of the *Christlich-Demokratische Union Deutschland*—the Christian Democratic Union of Germany—which points toward the formation of a liberal political party considerably left of center, although not as far left as the revived German Communist party. "Out of chaos, of guilt and of disgrace into which deification of a criminal adventurer hurled us," states the manifesto, "a new order of democratic freedom is possible only on a basis of the spiritual and moral strength of Christianity." The most remarkable fact about this proposed party is that elements as diverse as the old Catholic Centrum, the old Social Democrats, the Christian trade unions (mostly Catholic) and the Confessional Church are represented in its committee of founders. It is too early to venture any kind of prediction as to the strength which this party will develop, but its very formation by bringing together such hitherto separate and often antagonistic groups points toward a vastly changed situation for all Christian bodies inside Germany.

Atom-Cracking May Be World Cracking

PERHAPS, as *Time* says, Herbert Agar is more of a publicist than a scientist. But Mr. Agar, who has spent the war as a special assistant to the American ambassador in London, was not looking for publicity when an off-the-record remark of his somehow slipped into the *London Sunday Express*. And he is in a position to know a great deal of the inside story concerning the efforts which scientists have been making to provide their governments with new weapons for waging war. Briefly, Commander Agar's remark, incautiously repeated by Lord Beaverbrook's paper, was that German scientists

had been so close to splitting the atom at the end of the war with Germany that the Allies had expected them to succeed "about the middle of the summer." Since, however, no method for controlling the result had been conceived, the outcome, had "success" crowned the German scientists' efforts, would have been to turn loose a gigantic snowball of atomic energy, each atom progressively splitting the next one, until everything on earth would have been destroyed, including Germany. Perhaps the Germans were not quite as close to achieving this universal destruction of mankind as Commander Agar thinks they were. Perhaps the Allied scientists who have been frantically working to split the atom would have beaten them to it. There is no assurance that the Allied scientists could have controlled their achievement. In other words, a point has been reached at which responsible men in responsible public positions expect *in the very near future* the perfection of methods by which man and all his works can be wiped out. This is not something out of Jules Verne or the fantasies of a Superman comic strip. This is a part of the results of scientific experimentation during the war which is still supposed to be hidden from public knowledge. No wonder Mr. Lilienthal, of the TVA, demands a "moral responsibility" to control research!

Canterbury on South India

ARCHBISHOP FISHER, of Canterbury, devoted to a discussion of the South India scheme of church union almost the whole of his first presidential address to Canterbury Convocation. The *Living Church* prints a condensed version of the long address. The general drift of it may be gathered from the comment that "the Anglo-catholic group in convocation, though not entirely satisfied, was a good deal relieved by the archbishop's lucid and realistic presentation of the position," and that "His Grace very skillfully modified the impression left by Archbishop Temple." That skillful modification of what already seemed a sufficiently guarded position included a careful definition of the sense in which the South India Church will be "in communion" with the Church of England and the sense in which it will not. Mostly, it will not. Intercommunion and the recognition of ministers not regularly ordained as Anglicans are the two points against which there is the most careful guarding. Members of the South India Church visiting England will be expected to commune with the churches of which they were members before the union. What will be done later, when there are members of the South India Church who have never been in any other, will have to be determined later. Ministers of the South India Church will be recognized as ministers if they are Anglican ministers. "For the sake of clarity," says the archbishop, "I would rather say that there will be a very real and very close friendship between the proposed church and the Church of England, but that in the proper and technical sense of the word the two churches will not, as churches, be in communion with one another." The united church in South India is a way of solving an acute problem in that area, but it undoubtedly will have complicated relations with the Church of England and with the Anglican Church of India, Burma and Ceylon. And it was quite clear even before Archbishop Fisher's statement, and clearer still after it, that the Church of England is not moving an inch in its position regarding the ministry and the terms of communion.

India Conference Breaks Down

THE NEGOTIATIONS for the establishment of a more representative government in India broke down last week. A dispatch from Simla quoted Lord Wavell, the viceroy, as saying that "the responsibility for the failure is mine." In what sense the viceroy held himself to blame is not clear at this distance; another portion of his announcement certainly seemed to place the onus squarely on the Moslem League. It was Mr. Jinnah, head of the Moslem League, according to Wavell, who rejected the proposals for reconstituting the viceroy's council with such decision that Lord Wavell "felt it would be useless to continue discussions." In any event, it is clear that the conference broke down at the precise point where we predicted that trouble would be encountered when the proposals were first announced in London, namely, in the provision for a hard-and-fast division of posts between Hindus and Moslems. Having given countenance to the Pakistan idea in the Cripps offer—that is, to the idea of dividing India between Hindu and Moslem states—Britain has given Mr. Jinnah a bargaining advantage which he can be expected to exploit to the utmost. Despite any disappointment that may be felt at the failure of these latest negotiations, it should be remembered that the only thing at stake in them was an interim arrangement which would not have lasted beyond the end of the war. Failure to work out this interim form of government does not alter the basic requirement for a permanent grant of some genuine form of self-government for India as soon as the war is over. But this failure will not make that future achievement any easier.

Japanese Christians Will Be Grateful

COMMENTING on The Christian Century's petition to President Truman for a statement of the terms of settlement following the unconditional surrender of Japan, the *Christian-Evangelist* of St. Louis questions whether circulation of such a petition by a Christian journal will not have a bad effect on the postwar relations of Japanese and American Christians and injure future missionary work in that country. The editor concedes that the terms proposed may be "necessary and justified" from a military point of view. But these terms, he adds, "are to be imposed by the force of conquerors upon an enemy subdued to helplessness. They have little if any savor of the church of Jesus Christ in dealing with a people to whom in the past the church has sent its missionaries, its educators and its ambassadors of friendship." On this ground the editor refused to publish or sign the petition. He misses entirely the spirit and purpose of the attempt to get our post-surrender plans for

Japan proclaimed. The petition is, we believe, thoroughly Christian in spirit and intent. It is designed to temper the consequences of surrender, not to add to their harshness. It is designed to save the Japanese from the fate which has overtaken Germany, a fate that is not only terrible for Germany but has placed an intolerable burden upon the victor nations in compelling them to take over the actual government of the German people. This the United States should avoid in the case of Japan. Points 6 and 7 of the petition guarantee Japan against the political occupation of Japan. Her government may continue to exist and function, and the hope and promise are held forth that Japan may soon qualify as a member of the family of nations. This will not be the case if the war is fought to the brutal end of stark unconditional surrender, which will mean virtual annihilation. Instead of the Japanese Christians taking umbrage at the proposal, we believe that they will be profoundly grateful that a Christian journal with the aid of Christian people has taken the lead in asking our government to bring such assurances to the Japanese as this petition contains. The military terms which the military victory will exact from Japan are inevitable. To ask for their alteration is as futile as to command the sun to stand still. But the political settlement in Japan itself is still open to negotiation and the petition seeks to give the Japanese people themselves a major share in determining what that settlement shall be. Japanese Christians will be more discerning than the editor of the *Christian-Evangelist*. They will see that points 6 and 7 offer them a safeguard against the political tyranny of a conqueror and also an emancipation from the tyranny of their own warlords and the financial oligarchy who have brought their country to its tragic fate.

Only Two Terms for A President

NEARLY one hundred proposals for limiting the tenure of the presidency have been introduced in Congress during the years, but probably none of them had as good a chance of success as the one now pending in the House of Representatives. It is, as such a measure necessarily must be, a bill for the submission of a constitutional amendment. We are for it. The "anti-third-term tradition" needs to be made more than a tradition. Its history has left it open to too easy attack. In the Constitutional Convention of 1787 the issue was as to re-election for even a second term, and a provision for a seven-year term with no re-election was in the almost completed document until ten days before the convention adjourned. Jefferson favored one term, but took two on account of an "emergency." Jackson urged, in each of his first six annual messages to Congress, the submission of an amendment limiting the tenure to one term. The last two of these messages were, of course, sent during his second term. The anti-second-term sentiment then faded out because no president had much chance of renomination until Lincoln; then, after a slight revival, it definitely died. The anti-third-term "tradition" later took its place. That, too, has suffered violence under the Roosevelt regime. President Truman is so near the beginning of his first term and will be so advanced in years at the end of a second term if he has one, that the personal factor is eliminated. It will be at least fifteen years before any president can be a candidate for a third term. If two terms are enough, now is the time to say so. The unexpected succession of Mr. Truman and the competence with which he has thus far conducted the affairs of his office in an extraordinarily difficult period go far toward dispelling the illusion of the indispensable man, which is the only argument for prolonged tenure.

FEPC Vote Portends Trouble to Come

NEWSPAPER REPORTS tend to claim that racial justice won a triumph in Congress last week when the war agencies appropriation bill finally passed, after weeks of delay caused by southern senators, with $250,000 in it for the Fair Employment Practices Committee. There was no triumph. On the contrary, as Senator Morse of Oregon truly said, the appropriation is really a death warrant for the FEPC, and everything that happened during the fight over it indicated that, with the end of the war, the Negro in the United States will find himself in the most desperate economic situation he has known since slavery. Not only did Congress cut the FEPC appropriation from the $559,000 recommended by the budget bureau and President Truman to a sum barely sufficient to employ a skeleton staff to wind up the affairs of the committee, but it ruthlessly disposed of the proposal to establish a permanent FEPC, even though both parties promised that in their platforms last year and the President threw his full strength behind the effort to make good on the promise. In the light of the bitterness with which southern senators fought to defeat any appropriation at all for the FEPC, it is still hard for many Americans to realize that all that body has been empowered to do is to seek, by investigation and persuasion, to see that members of racial and religious minorities are not discriminated against on that account in getting jobs in war plants. When the end of the war comes, and the war jobs vanish, these Negro workers will be thrown into the labor market. There are about 1,000,000 of them, and a higher proportion are skilled, semi-skilled and foremen than ever before in the Negro's history. At the same time, perhaps another 500,000 will be displaced from jobs where they have taken the places of drafted men. What is to happen then? Perhaps New York, New Jersey, Indiana and Utah, which have passed FEPC acts of their own, may point the way to a solution by state action. But the prospect is not bright.

What Does Chennault's Resignation Mean?

ON July 14 Major General Claire Lee Chennault, commander of the 14th airforce in China, announced his resignation. The announcement was accompanied by the usual explanations about impaired health and the completion of the immediate task for which General Chennault had been responsible. The general's superiors in the Far East and in the war department

published the usual statements of regret. Those who have been watching closely the internal developments of the Asiatic campaign, however, will fear that there is far more behind this resignation than merely providing relief for a commander who has borne heavy burdens for a long time. In fact, a remarkable Associated Press dispatch which managed to get through from China after being delayed and seriously cut by the censor, indicated that there is basis for such fears. "It's simply a case of military politics," one of Chennault's subordinates is quoted as saying. "His aides," the A.P. dispatch continues, "point out that Chennault is no airforce career man and some of them feel frankly that Chennault has become victim to his own wholehearted purpose to build a strong Chinese military establishment at a time when there is a growing feeling in higher echelons of American policy that this may be none of our business. Chennault, for example, is known to have resisted pressure to disband the Chinese-American composite wing which has an enviable record and is now largely Chinese manned. Chennault is known to have looked on CACW as the clear promise of a strong Chinese airforce." If there is any truth in such charges, they constitute an ill omen for the rest of the Pacific war. For if that war is to be prosecuted to a final annihilation of all Japan's forces, the more use made of Chinese armies, after they have been fully trained and equipped, the better. If that is the issue on which Chennault has been forced out, then what the A.P. calls the "higher echelons of American policy" are fighting on a basis which is completely out of accord with the wishes of the American people.

Eisenhower on Conscription

WHEN General Eisenhower returned to his deserved acclaim in this country a few weeks ago, we spoke of him as "a man whose thoughts are to be reckoned with." Specifically, we had in mind, as we said at the time, what he had written to the Woodrum committee about peacetime conscription. Unfortunately, considerations of space then precluded a more extended reference to the views of the general of the armies on this issue. But a reader in Pittsburgh takes us to task for what he regards as naive susceptibility to the general's charms. "Ike is simply a smooth, clever kidder," he writes, "and can hornswoggle you churchmen until you are ready to embrace militarism."

We believe that any such judgment is wholly unfair and unjust. The general was not trying to "kid" or "hornswoggle" anyone. On the contrary, his letter seems to us a remarkable document, not only because of the closely knit logic and directness of its thought but even more because of the candor with which the writer lays bare the basic reasons why he wants universal peacetime military service. Faced by the question, "Conscription for what?" most of the other supporters of the proposal dodge or mumble. General Eisenhower does neither. He comes straight out with his reasons for favoring a system of peacetime conscription and with his conception of what that system can be expected to accomplish. And we repeat: his thoughts "are to be reckoned with."

There are, General Eisenhower argues, three main purposes in a system of what he calls peacetime military training. The first is technical training. The second is physical hardening. The third is psychological and moral training. Then he proceeds to show that the first two are of secondary importance. "Physical hardening will always have to be repeated after the war starts"—which would seem to dispose of the argument that peacetime conscription will make the population always fit for the call to battle. "Technical training takes more time, but with individuals graduated from a full course of training before the emergency starts, units with competent leaders will quickly qualify for service." It is not entirely clear what this means, but certainly the proposed year of army service would not provide "a full course of training" in most of the technical branches of modern warfare, and any technical training undergone one year would soon be made out of date by the rapidity of technological development.

But now we come to what General Eisenhower holds is the main objective of peacetime conscription. "Psychological indoctrination and moral training," he writes, "requires the longest time, but fortunately it is never completely forgotten. This type of training is of incalculable importance. Through it is obtained battlefield discipline, esprit, an understanding of the basic justice of the fight the country is waging and a proper perspective of the contributions the individual is making to success. . . . There is no possibility of overemphasizing the value of intelligent training of this kind. Integration of the means for waging war is a psychological problem as well as one of mere organization. The national mass, civilians and the uniformed services, must have a common understanding of the ideals and reasons for which the United States will fight a war, and the training in this regard must be intelligent and incessant."

Here is one of the most revealing and at the same time frightening arguments for peacetime conscription ever advanced in a democratic society. What General Eisenhower says is, in effect, that while conscription will serve a little to make men physically fit and technically competent to handle the intricate weapons of modern warfare, most of this training will have to be done over again when war starts, or left to the professional soldiers who can give years to it. But the one thing a year of military service can do *ineradicably* is to provide "psychological indoctrination" in the military viewpoint. For when the general says that this will give "a proper perspective of the contributions the individual is making to success," what that means is, simply, acceptance of the principle of military discipline. The main purpose of peacetime conscription, it therefore appears, is to cause the mass of conscripts at the impressionable age of eighteen to think within the framework of war and learn to obey without question.

That this is the purpose becomes clear when General Eisenhower says that the "incessant" psychological indoctrination he calls for will give the conscripts an "under-

standing of the basic justice of the fight the country is waging." But in peacetime there is no such fight. The military instructor will accordingly be required to insist on the justice of any war in which the country may at any time become engaged! Not only so, but he will bend the mentality of these conscripts to an expectancy of war and even a positive desire for it. The whole picture, in other words, is that of boys being taken from the free life of democracy and poured into the molds of a military machine which, if it cannot give them lasting technical military training in a year, believes that it can inculcate in them habits of obedience and unthinking conformity, the traditional characteristics of the military mind:

> Theirs not to reason why,
> Theirs but to do and die.

The destructive effect on democratic institutions of the process of mass psychological indoctrination which General Eisenhower proposes is not a matter which the army, as such, is likely to take into consideration. A general's business is to win wars. General Eisenhower, and the other generals with him, think that welding the entire nation into a unit conditioned to military obedience is the method best calculated to win wars. This they equate with national security, while closing their eyes to the fact that what they are advocating is a type of education which is the precise opposite of education for democracy. But national security requires something far more than the power to win wars. Real security requires intelligent statesmanship, backed by intelligent democratic citizenship. And that it is not the business of the military mind to provide.

It is foolish, therefore, to look to the generals to formulate the national policy which will be expected to produce this true security. The generals seek a nation habituated to the word of command. But a nation habituated to the word of command is not a democracy. On the contrary, it is a nation that is most in danger, when crisis comes, of submitting to the tyranny of a dictator. Ask the Germans; they know!

Shall We Restore Europe?

IN THE IMPORTANT interview with James B. Reston of the *New York Times* to which we referred in our issue for July 4, Field Marshal Jan Christiaan Smuts declared that San Francisco had produced peace machinery but had failed to touch the central problem of our time. This he held to be the restoration of Europe. Hitler, said the philosopher-general, swept Germany clean "but seven devils had entered into that unhappy land." Now Hitler is a suicide and Marshal Smuts says he has brought Europe itself to the point of suicide. The primary issue of international life is therefore, according to the Smuts view, to rescue Europe from her fallen estate, to bind up her wounds, to revive and reorganize her political structure and to restore her lost confidence in her destiny.

Marshal Smuts' eminence as a philosopher-statesman gives great weight to his views. In this instance, however, he seems not to have given sufficient consideration to the greatest single consequence of the war. European dominance in world affairs is ended. For better or for worse, Europe no longer controls the course of international events. The "Europe" Smuts is talking about—that is, that portion of the continent which has been the source of "European" culture—is left with only a subsidiary part in shaping its own future. That future, as he recognizes, will be determined largely by "two colossi—Soviet Russia and the United States." To Smuts, these two great powers do not seem to take their responsibility to restore Europe with sufficient seriousness. He is disturbed by the fact that at San Francisco "no great voice" was raised in her behalf. "Nobody in San Francisco truly expressed her misery or her hopes. She must have a place in the councils of the world equal to her past and to her possibilities."

We are in entire agreement with Marshal Smuts that "the mother of Western civilization" must be aided to fight off the starvation which threatens millions of her children. We recognize that assistance must be given to those who are attempting to bring political and social order out of chaos. But an even greater success in these endeavors than anybody has a right to expect will not restore Europe to the place in the affairs of mankind she once occupied. That world-dominating Europe is dead. Its passing is a historic fact whose meaning may not be fully apparent for a century. But it has happened. To proceed as if it had not happened is the surest way to invite further disaster.

Despite everything, Marshal Smuts now would apparently have the United States and Russia make it their business to attempt to restore Europe to at least its prewar status. That is impossible. It would require the assembling of the persons, resources and equipment necessary to reconstitute the giant industries of a munitions-making continent. This is one thing both nations are determined shall not occur. It would also involve the development of new governments on the old lines throughout western Europe. Neither Russia nor the United States has any desire to see such governments rise again. Most of all, it would demand the maintenance and extension of empire, for the Europe that has dominated recent world history has been based on the exploitation of distant peoples. Apart from empire, Britain would be another Sweden, Holland another Denmark, Belgium another Norway, France another Spain. Russia certainly has no interest in restoring such a Europe. Neither have the people of the United States.

It may be argued that a different sort of Europe could be constituted on a regional basis, including Russia as well as Britain in the arrangement. This is the hope which Marshal Smuts, albeit doubtfully, now seems to cherish, although less than two years ago he was advocating the formation of a "western bloc" over against the Soviet Union. Prime Minister Churchill once suggested a Council of Europe, but nothing more has come of the idea. One reason may be found in Russia's attitude and another in the fact that Great Britain has no enthusiasm for the sort of regional council Russia would take part in. But one

thing must be accepted as axiomatic: Russia will not tolerate the restoration of the kind of Europe that the South African leader desires. Russia has not forgotten that in the past those who have sought to align the Continent against the U.S.S.R. have been prolific spawners of pan-European movements. She has good reason to recall that it was French munition-makers who loosed Hitler's seven devils when they contrived the rebirth of the German armaments industry in the expectation that both nations would throw themselves on the colossus of the east. She has not forgotten that the "union of Europe" achieved at Munich was in reality an attempt to quarantine the Soviet Union. It is sheer romanticism to think that Russia will permit this to happen again.

Neither can the United States be counted on for the reconstruction of the Europe the marshal seeks. Americans are moved by deep concern for the spiritual and human values which are jeopardized in the retrogressions of the continent from which came the ancestors of most of our people. But we are also the heirs of the distrust and skepticism which caused our ancestors to leave Europe and to cast their lot with America. Furthermore, if we were inclined for a moment to forget that we stand midway between Europe and Asia, our war with Japan would remind us that even if we so desired—which we do not—we could not play a major role in the restoration of the old Europe. Our interests are in the Pacific as well as in the Atlantic community. We have more reasons for throwing our energies into the reconstruction of the Philippines and China than we have for rebuilding those elements of European imperialistic power about which Marshal Smuts is concerned.

There are at least two points, however, on which the United States needs to define its policy on the future of the European system. We must show that we have no intention of supporting a Continental balance of power. And we must make unmistakably clear our firm resolve that the principle of self-determination shall apply to all colonial peoples. The maintenance of the colonial structure now rests in considerable part on American sea power. The British navy may make possible the revival of French, Dutch, Belgian and Portuguese claims to possession of parts of their satellite empires. But even Britain cannot hope to recover the rule of the European states over regions east and north of Singapore without our assistance.

The primary issue of our time is not, as Marshal Smuts says, the restoration of Europe. It is, instead, the liberation of the 725,000,000 people in Africa and Asia who are governed against their will by their colonial masters. America's high mission is to clear the way for what Romain Rolland once called "the new free forces of earth." These are stirring throughout the world. They are represented, not by Marshal Smuts, who speaks for 2,000,000 white men who are keeping 8,000,000 colored people in abject subjection in South Africa, but by Sun Yat-sen and Chiang Kai-shek, Gandhi and Nehru, Osmena and Romulo. If America casts her lot with such leaders, she stands with the future. If we turn against them we shall go the way Europe went, down the bitter road of empire and war to collective death and final suicide.

Another Q. Q.

EDITOR THE CHRISTIAN CENTURY:

SIR: There have been and are others who are named "Q. Q." I salute, for example, with admiration the "Q. Q." who writes in the *Friend* of London, and from among the others I select, for more reasons than one, Jane Taylor, whose "Contributions of Q. Q." were published in 1824.

You can scarcely be unfamiliar with the verses which begin:

> Twinkle, twinkle, little star,
> How I wonder what you are.

These were written by Ann Taylor, but the sisters did much together, and it is probable that Jane had a part in the poem. The Taylors are altogether delightful to know—all of them, and their home, and their fresh pleasant ways. Sir Edmund Gosse, a critic with a high standard of literary excellence, declares that Jane is "not forgotten, nor should be so long as the English language is in use." And by "Jane" he meant Jane and Ann, who cannot be separated.

Jane, in common with all the Taylors, was a moralist, but the clever young things who write parodies of "Twinkle, twinkle"—anyone can do that—should be on their guard in reading that "Q. Q." She was a perfect master in the art of domestic satire. I think some of the gossiping ladies of her acquaintance must have trembled when they saw her drawing near in the village street. "For Jane had an abhorrence of every kind of pretension, of fraud, of injustice." And she had a "piercing discernment of the secret motives of those with whom she had to do."

They were most devout, the Taylors, most diligent, most humbly walking with their God, not doubting that life was a preparation for dying. But they were a pleasant and witty company, and it is a delightful experience to read of them in their books. Perhaps her "piercing discernment" was not popular in her lifetime. "Piercing discernment" seldom is.

Jane wrote week by week in the *Youth's Magazine* and she had reason to "think through the medium of its pages she had succeeded in gaining to a high degree the attention of a very large number of young persons." Shortly before she died she collected these poems and articles. That the young persons of 1824 should welcome them is not surprising. For with the improving advice designed for youth there were many shrewd observations. In one of her numbers, for example, she represents Benevolence as saying: "If I do but fall asleep for a few minutes there are two officious beings called Ostentation and Party Spirit who have the impudence to wear my clothes." Still, these impertinent fellows, Benevolence adds, are very industrious, so that "he could scarcely get on without them."

If the other Q. Q.'s agree, I think Jane Taylor ought to head the procession and give it the appropriate solemnity of the subdued laughter which goes well with the part of a moralist. In the tail of the procession so magnificently led, look out for

Your humble servant,

QUINTUS QUIZ.

What Unconditional Surrender Means

By Felix Morley

THE DOCTRINE of unconditional surrender, politically speaking, means the complete elimination of one government through the force exercised by its opponents. By right of conquest all authority is then transferred to the victors, operating through their military organization. In terms of human relationships this means that people who have been subject to the laws of one sovereignty become, without any choice of their own, subject to the military decrees of another.

Except where permanent conquest was intended by one belligerent, as in the struggle between Great Britain and the Boer republics, unconditional surrender has seldom been demanded in modern warfare. The omission has been due not to humanitarian considerations, but solely to realistic statesmanship. When a belligerent surrenders unconditionally its entire system of government goes into liquidation. Full responsibility for maintaining minimum conditions of life and order in the conquered territory is then transferred to the victors. Few governments, unless they contemplate annexation of the defeated area, are anxious to assume a burden likely to weigh so heavily on their own taxpayers.

Heretofore Only in Civil War

By contrast, the case of a civil war always demands a policy of unconditional surrender on the part of the government against which rebellion is directed. The only alternative to the complete subjection of the rebels is to permit them to take over the state or to form a separate sovereignty by secession. The latter was the choice eventually made by Great Britain in the American revolution. In the war of 1861-65, on the other hand, the federal government insisted on the unconditional surrender and complete liquidation of the Confederacy.

Unconditional surrender was exacted from the Confederacy, and from various Indian tribes whose subjection by the United States fell in the category of colonial rather than international wars. Otherwise, until the present war, no American government has ever sought to eliminate the government of its adversaries. We have, on the contrary, been active in mediating between the governments of other belligerents, as in the peace between Russia and Japan negotiated and signed at Portsmouth, New Hampshire, in 1905.

It is natural that the full implications of a policy of unconditional surrender should not be apparent during the course of hostilities. While the fighting is going on, there is no encouragement to public consideration of what will follow military victory. The propaganda effort concentrates on the horrible consequences of failing to achieve military success. And any suggestion that the most satisfactory victory may quite possibly be obtained by negotiation with the enemy government is likely to be shouted down. Good sense, however, is often shouted down in wartime.

So far as the United States is concerned, the present war is being fought in two stages. Unconditional surrender has been successfully imposed on Germany, and is as yet only projected for Japan. Consequently it is possible to see how the policy is working out where it has been successfully applied. Examination of the European picture will give some insight into the probable results in Asia if, as and when the Japanese government is obliterated as in the case of Germany.

Surrender at Home

There is, additionally, the effect of a policy of unconditional surrender on the citizens of the government which demands that end. Before a people can exact unconditional surrender from the enemy they must themselves be prepared to surrender unconditionally to the wartime practices of their own government. The more arduous the war, the greater the extent of that domestic surrender. Regimentation by one's own government is of course preferable to the triumph of the opponent. But complete subordination of the individual to the state is a heavy price to pay for victory in a society based on the principle that government is made for man, not man for government. The unconditional surrender of the enemy must bring very positive advantages for the victorious people if its gains are to outweigh the risks inherent in the surrender of liberties at home.

This latter surrender is naturally depicted as a transient and temporary sacrifice. Whether it will prove so depends on many factors over which the consoling assurances of officialdom have little control. The men who are fighting for our liberties, however, are generally grimly determined that these liberties shall not be lost at home.

Germany has surrendered unconditionally and as a natural consequence all German government has ceased to exist. The effort of Admiral Dönitz to form a regime which would survive the military collapse might not have been successful with Allied support. But its enforced dissolution has left Germany without any government of its own. In the words of our department of state: "By the declaration made at Berlin on June 5 the governments of the United States, United Kingdom and the Union of Soviet Socialist Republics and the provisional government of the French Republic have assumed supreme authority with respect to Germany."

The Effect in Germany

In politics, as well as in physics, nature abhors a vacuum. The political vacuum existing in Germany, and in the adjacent area which the German government dominated, is therefore being filled, and quickly. The agency filling the vacuum most effectively is naturally that victorious government most conveniently placed and best prepared for the political operation. That agency, obviously, is the Union of Soviet Socialist Republics, operating through its ingenious federal formula, giving a large degree of autonomy to satellite socialist republics not yet

formally a part of the Soviet Union, so long as they meet the essential condition of subordination to the general policies of Moscow. To criticize or condemn the Russians for moving into the German vacuum is as idle as it would be to condemn the wind for pouring through an open window. The westward movement of Russia is at least as much the result of our policy of unconditional surrender as of any imperialistic design on Stalin's part.

That westward movement will absorb all of Germany, probably permanently, which is not garrisoned by effective American, British and French armies. And if those armies are withdrawn before stable government is built in the districts they hold, these western parts of Germany will also come under Russian control, not because the Kremlin planned it that way but simply because nature abhors a vacuum.

What Will Happen in the Far East

Given similar conditions in the Far East, precisely the same outcome must and should be anticipated there. If Japan is battered into collapse as Germany was, the territory under Japanese control will then pass under the effective government of the neighbor most competent to exercise political power. In politics, as in physics, a vacuum is most readily filled from a contiguous area.

That China, deficient in nationalist organization and torn between rival political factions, would fill the Far Eastern vacuum is most improbable. Here again it would be Russia, which borders most of the Asiatic mainland under Japanese control, that would most easily move in. The assurances of Undersecretary Grew that Russia has not been promised control of Korea are meaningless. If Japanese government in Manchukuo and Korea collapses, somebody will take over. It will not be the Manchus, and it will not be the Koreans.

Japan is apparently as yet a long distance from military collapse. Premier Suzuki still feels it possible to refer publicly to our unconditional surrender policy as "boastful talk." The dreadful toll exacted from our troops on the outpost of Okinawa is indication of the bitterness of the fighting that lies ahead as we approach the heart of the Nipponese empire. If no terms are offered the Japanese it is quite possible that their armies will resist on the Asiatic mainland even if all the home islands are laboriously and bloodily taken over. But the destruction of Japan's economy from the air proceeds apace, and of the eventual collapse of enemy resistance there can be little doubt. Unconditional surrender can be enforced, on Japan as on Germany, if that is what we really want and if we are prepared to face the consequences.

Evaluation of those consequences may be obtained by watching closely the results, so far as Europe is concerned, of the identical policy successfully applied against Germany. Only two months have passed since Germany's unconditional surrender. It is too soon to pass judgment with any sense of finality. But it seems all too clear that American ideals and political methods are not destined to fill a significant part of the vacuum that was Germany.

What I Found in Latin America

In Two Parts—Part II

By E. Stanley Jones

THE "Christ of the Andes" guarding the peace between Argentina and Chile seemed small as we soared across those great mountains. There was little peace in Argentina itself. Fifteen minutes after we reached the hotel in Buenos Aires two volleys of shots sounded in the street below. We ran to the window and saw the mounted police charging the crowds. The official report said two killed and seven wounded, but the people say there were seventy killed. A reign of terror was on. What had happened? Apparently nothing, except that a shaky government which has no hold on the people and is being kept in power by a part of the military had given another evidence of its jitteriness.

No celebrations of V-E Day were allowed in Buenos Aires, except that the flags of the nations could be displayed. They were all there, except the Russian, and one editor was arrested when he put out a hammer-and-sickle banner. The night of V-E Day a cordon of police was thrown around all government buildings and the main thoroughfares were blocked. The government feared a revolution. Coming back from our meeting we took a taxi, went as far as we could in it and then walked for three-quarters of an hour to get around this cordon to the hotel. The next day I said to an audience, "I walked the streets of your city for three-quarters of an hour last night hunting for Liberty, but I didn't find her." The crowd roared a sad roar. For Argentina is a suppressed nation—suppressed by a fascist-minded, jittery government resting on bayonets.

I said in my address on V-E night that I wanted "liberty and justice for all, everywhere." The large crowd in Italian Hall thundered its applause. Had I said, "and especially in Argentina," they would have taken off the roof. For the dictators of Argentina have no real popular support. It is a dictatorship pure and simple—and ruthless. I met some of Argentina's political refugees in Montevideo, Uruguay. They were men of whom any nation might well be proud, but they were not wanted in their own country because they believed in the liberties of the people, and said so. Many thoughtful Argentinians resent the fact that the United States recognized the present Argentine government and invited it to San Francisco. They feel that our act gave a tottering fascist dictatorship a new lease on life.

The series of meetings for the general public in Buenos Aires packed Italian Hall each night in spite of the gen-

eral suppression of civil liberties. Ours was the only public meeting allowed on V-E night and police searched backstage to see whether we had any hidden weapons. The luncheons for the leading intellectuals in the various centers proved stimulating and revealing. They usually began at 12:30 and went on till four with penetrating questions following the address. The guests were eager to know the meaning of the Evangelical message. The churches were packed with eager throngs, many of them non-Evangelicals. Almost all stayed for the aftermeetings.

In Rosario, Argentina, a city of half a million, the largest theater holding 3,000 was taken for the meetings. When I saw the announcement I said to my colleague and interpreter, G. Baez Camargo, that they would never fill that theater with such advertising. For at the top of the announcement was the statement, "The Evangelicals return to the Real Theater," and it was signed by all the pastors in the city. The Evangelicals had filled the theater a month before on the issue raised by the Roman Catholic bishops' pastoral letter against the Evangelicals. But I was sure they couldn't do it again—not with that advertising. Seventeen years before when I was in Latin America I could get a public hearing only by being advertised as a friend of Gandhi and Tagore. To emphasize that I was an Evangelical was to guarantee no hearing. Nevertheless, they packed the theater, and the service from beginning to end was Evangelical—hymns, prayers, Scripture reading, benediction. Half the audience was non-Evangelical—a fact revealing of the change that is taking place.

Day of Evangelical Opportunity

It was also revealing to note that in the V-E Day parade which was allowed in Rosario the crowd booed the Roman Catholic Church and cried "Down with clericalism!" as representatives of that church passed. Something was happening: the Roman Catholic Church was being identified with reaction and fascism and the Evangelical movement was being identified with freedom and democracy. The pope had called Mussolini "the man of Providence" and had backed the fascist Franco against democratic Spain, and the Roman Church was backing the fascist regime in Argentina and other parts of Latin America. This was producing a very significant situation: The Evangelical movement had moved from the edges of the national life to the center and had become a national issue. It stood for something that Latin America, deep down, dearly loves—freedom and democracy; and it stood for these two things not from policy but because of its inherent nature.

This means that the greatest opportunity the Evangelical movement has ever had is now before it. It has a chance, a very real chance, of winning the liberal elements of Latin America. These elements may now look to the Evangelical movement as their natural spiritual home. With courage and humble faith that movement may sweep the continent. This is possible because it is no longer a foreign-led movement with a foreign stamp on it. It has become truly naturalized and has able national leaders. Its churches are no longer bare and insignificant meetinghouses. Many of them in the large cities are buildings one could be proud of anywhere. Some of the choir-singing is magnificent—as good as is to be found in lands where Evangelicalism is more established.

The stage is set, physically and psychologically, for the greatest period of advance the movement has ever dreamed of—a Reformation that may run through Latin America. As I checked these conclusions with men like Dr. George Howard of Argentina and Dr. Tucker of Brazil, they entirely agreed that a new situation has arisen. They also agreed that the Evangelical church, used to a minority, on-the-edges complex, is a little dazed by what has developed. Is it ready for this hour? Only partly.

Response in Brazil

This conclusion that amazing new possibilities had opened up was further corroborated the longer the campaign went on. Uruguay brought its corroboration, and so did Brazil. Every meeting in Montevideo was more than filled; it was packed, whether held in the churches or the Y.M.C.A. or the beautiful Liceo. But perhaps São Paulo, Brazil, corroborated my view more than any other place. When the Committee on Inter-American Affairs offered to be responsible for the meeting at the Municipal theater they thought that perhaps they could fill the lower floor. The theater's 3,000 seats were filled and 500 stood, while 1,000 people were turned away. A Brazilian who had been at the head of International Rotary remarked in a puzzled way, "People seem to respond more to religion than to anything else." The American consul said that in his seven years in São Paulo he had never seen anything like it. Obviously, the underlying interest was in what the Evangelicals had to say. I was introduced by the non-Evangelical chairman not as a lecturer but as a missionary and a Christian preacher. This same thing came out in a side-trip to Campinas, where the Roman Catholic bishop lives who had sent out the pastoral letter against Evangelicals. The bishop tried to keep the people from coming to the Municipal theater. They filled it.

The press conferences revealed that same intense interest in the Evangelical viewpoint. Sometimes as many as eight reporters representing various dailies, with their photographers, were at these conferences. One of the most intelligent reporters I met was a Communist. I was introduced to them as a missionary and a preacher of the Evangelical gospel and again and again their questions centered around that fact. They would give three and four full-length column reports of answers to questions. The secretary of the Committee on Inter-American Affairs sent me forty-one clippings from São Paulo papers regarding my visit, some of them very lengthy.

Brazil's Communist Leader

Three interviews among the many stand out. One was with a socialist professor, a refugee in Montevideo, who had so absorbed my book, *Christ and Communism,* that he gave a better digest of it to an intellectual group than I could have done. His comment was: "This Christ, related to the needs of men, attracts me."

Another interview was with Carlo Prestes, the head of the Communist party in Brazil, recently released from a nine years' imprisonment, the idol of the people. I found

him a thoughtful man with a chastened, refined face, deliberate in speech, irenic in attitude and appreciative of our position. I asked him to tell me his position and I would tell him mine and then we would see how far apart we were. He said he was a materialistic atheist, but if communism became dominant in Brazil (a likelihood) it would allow complete liberty of conscience to Catholic, Evangelical and atheist alike. I think he meant it. I told him I thought that since he believed in purpose behind history—the dialectic of history moving toward communism—and I believed in a Person behind history—history moving toward the Kingdom of God—we could not remain apart for long, for where there is purpose there must be a Person.

Prestes was deeply cordial and I feel that we laid the foundation of a future friendship for Evangelical Christianity should communism rise to power. I told him there was no inherent reason why Christianity and communism should not be able to live together, especially if there were complete liberty of conscience in religion, as they have much in common. I told him that in this coming together we would give communism the first commandment, "Thou shalt love the Lord thy God," and they would give us the second, "Thou shalt love thy neighbor as thyself." He laughed appreciatively. He asked for the interview, though I went to see him at his home, for crowds gathered when he appeared in public.

A Reforming Catholic Bishop

The third outstanding interview was with a Roman Catholic bishop who is attempting to launch a reform movement within the church. When asked the principles of his movement, he outlined them as follows: (1) To go back to original Christianity, back beyond 270 A.D., before the councils arose, back to Christ. (2) To break entirely from Rome. (3) To honor the saints and the Virgin but reserve worship for Christ and God alone. (4) To enlist a priesthood made up of ordained laymen who would continue their work as doctors, teachers, and the like, thus keeping close to the people. They should be trained in the Bible. (5) To abolish "auricular confessions"—confess public sins publicly, but private sins to God alone. (6) To have only four sacraments: ordination, baptism, communion and marriage. (7) To redeem the masses from poverty, ignorance and superstition. (8) To establish a national Catholic church in Brazil but grant freedom of conscience to all. Did I approve of this program? When I assured him I did, he embraced me. He had spoken to 10,000 people the day before. Evidently the people believe in him. He impressed me as sincere. The Roman hierarchy has not deposed him as a bishop yet but has given him a purely nominal diocese.*

Hope for the Future

I return from Latin America with a great hope in my heart—a hope that this young Evangelical church, now come of age, may be great enough and Christian enough and united enough to meet its hour of great opportunity. I say "united enough," for a divided church cannot adequately meet this hour which will take our united best. I am glad to say that the possibility of federal union of the churches was cordially and almost always enthusiastically received whenever placed before picked groups. They may show us the way! They could! It is possible.

Whenever I was asked about my impressions of Latin America my invariable answer was, "Great progress; greater possibilities." Latin America has everything—a lovable, cultured people, and amazing physical resources, some of them as yet untapped; everything, except the one thing the Evangelical movement at its best can give her—a moral and spiritual basis for her democracy. I asked a great many groups of leading people what they held the three great needs of their country to be, and in what order. I received this reply from one: "The first need is Christ. The second need is Christ. The third need is Christ." He was right. Christ is our need, and Christ is our answer in both North and South America—and in the wide world.

*On July 6 the excommunication of the Most Rev. Don Carlos Duarte da Costa, bishop of Maura in São Paulo state, Brazil, was announced by the Vatican.—THE EDITORS.

BOOKS

Finding the Mind of Christ

THINKING WHERE JESUS THOUGHT. *By Hillyer H. Straton. Bethany Press, St. Louis, $2.00.*

PREACHERS who need an introduction to the elements of New Testament scholarship and scholars who need to have the warmth of their Christian conviction revived will alike find profit in Dr. Straton's discussion of Jesus' thinking and his saving power in relation to individuals and society. The author would be the last to claim that this is a work of original scholarship in the field of New Testament criticism and interpretation. But he has made diligent use of the research that others have done. It is refreshing to find a thoroughgoing conservative who has such genuine respect for the methods of liberal scholars and who frankly acknowledges the value of many of their insights even while rejecting most of their conclusions. In some respects he holds what may be called a "modern view" of the Bible. Even his statement that "biblical realism [which he approves] uses the Bible as the norm for defining truth" does not mean quite all that it seems to mean when detached from its context. He is, in fact, quite willing that critical processes shall be used to determine what kind of book the Bible actually is, and who wrote what, and when.

The opening chapter, "What Jesus Thought about Himself," is a well documented digest of scholarly opinion issuing in the conclusion that his messianic consciousness began at least as early as his public work and was not an apostolic or ecclesiastical afterthought. Jesus thought of himself from the beginning as God's representative in establishing a new covenant of universal scope and setting up the messianic kingdom which would be ethical as well as apocalyptic. Of

the last two chapters, the first, "Jesus and Biblical Realism," sets forth the author's view of the Bible with emphasis upon its uniqueness as a revelation from God and upon the importance of tolerance toward varying interpretations of it, while the second, "Modern Theology's Rediscovery of Jesus," stresses—and, I would say, exaggerates—the current swing toward conservative views on general theological questions.

The sixteen chapters which lie between the first one and the last two are, in the main, preaching—good, sound, solid, yet popular, preaching. Here Dr. Straton is in his native element. As an exegetical preacher, he is good. These chapters, which one might as well call sermons, have lift and drive. There are plenty of points in them with which this reviewer would take issue. Was Jesus teaching specifically about the value of money and the right use of wealth in the parables of the lost coin and the buried talent? Can war be "the supreme sin," as a chapter title calls it, if it is also "God's judgment upon the nations for their unrighteousness"? Is there ground for thinking that the rich fool of the parable "considered himself the most cultured man in town"? Is there evidence that Mary, Martha and Lazarus were wealthy, or that the apostle John was a man of substance who "owned a thriving fishing business"? Is it not juggling with words, perhaps for the sake of defending the accuracy of the New Testament record of demoniacs, to say that "it would be difficult to describe insanity in better terms than to say that an individual has a demon," and that Jesus "was persuaded of the reality of a personality whom he did not hesitate to call 'Satan' "? But one could pick such points in almost any sermon. A pacifist would hasten to criticize Dr. Straton's argument that Jesus endorsed an interim ethic on a lower level than his announced ideal and that he approved the use of violence in the present imperfect age.

But by and large, and taken in the full flow of their homiletical purpose and content, these chapters are good preaching. They come to grips with the issues that make or break men in the intricate business of living. They avoid doctrinaire extremes and the deadlock of conflicting interests by frequent reminders that the reconciliation of antitheses is "a matter of emphasis." And they bring to bear upon the problems of religion and life that clearest of all lights—the mind of Christ.

W. E. GARRISON.

Books in Brief

THE BRIDGE, A PLAY. *By Stanley Burnshaw. Dryden Press, 386 Fourth Ave., New York, $2.25.*

This drama in blank verse is an abstract, almost an allegorical, treatment of the problem of building a bridge from the harsh present to the glorious future of humanity. Within the ranks of the workers for this end (and these all seem to represent labor), there are tensions between those who seek a slow and patient advance that is like building a granite causeway across the ocean and those who would set up a commanding symbol of man's dauntless spirit and thereby fling a bridge across the void. Both are opposed, sometimes subtly, sometimes brutally, by figures representing capital and the law. The wisest insight in the text is the observation that man must be preparing himself for that better future while building toward it. The play is on a high level of idealism, in language often eloquent but never inflated.

BALTIC ESSAYS. *By Alfred Bilmanis. Latvian Legation, 4704 Seventeenth St., N.W., Washington, D. C.*

While this is an official publication in the interest of Latvia, it contains a great amount of information about the history and the racial, economic and cultural actualities of all the Baltic states, all of which bears, directly or indirectly, on the relations of these states with Germany on one side and with Russia on the other, and on their present claim to national independence. On the latter point it is pertinent to quote from the statement by Charles Evans Hughes, then secretary of state, announcing the recognition of the Baltic states in 1922. Noting their historical and actual separateness, Mr. Hughes wrote: "The United States has consistently maintained that the disturbed condition of Russian affairs may not be the occasion for the alienation of Russian territory, and this principle is not deemed to be infringed by the recognition at this time of the governments of Estonia, Latvia and Lithuania which have been set up and maintained by the indigenous population." Perhaps this should not have been mentioned at San Francisco. Or should it?

Books Received

Appelman's Sermon Outlines and Illustrations. By Hyman J. Appelman. Zondervan.

Field Marshal Bernard L. Montgomery, Man of Prayer. By Mel Larson. Zondervan, $1.25. "Countries use men to win wars against nations, and God uses men to win his battles against the forces of evil. Field Marshal Montgomery has been used both by nations and by God."

The Pastor's Voice. By Walter H. Brooks. Associated Publishers, Washington, D. C. There are at least 400 poems here, written by the man who, until his recent death at 94, was probably the oldest Protestant minister in active service in the United States. Born in slavery, Dr. Brooks was minister of the Nineteenth Street Baptist Church in Washington for 63 years. His poems are marked by the simplicity, strength and tenderness of his faith. When he turns to the rhythms characteristic of spirituals, they are genuinely moving.

Woodrow Wilson and the Great Betrayal. By Thomas A. Bailey. Macmillan, $3.50. (To be reviewed.)

Call Us to Witness. A Polish Chronicle. By Hania and Gaither Warfield. Ziff-Davis, $3.00. (To be reviewed.)

Rousseau, Kant, Goethe. By Ernst Cassirer. Princeton University Press, $1.50. (To be reviewed.)

Australian Aborigines. By J. H. Sexton. Aborigines Friends Association, Adelaide, South Australia. (To be reviewed.)

The Negro in the Armed Forces. By Seymour J. Schoenfeld. Associated Publishers, $1.10. An attempt to give a historical review and a survey of the present situation, with recommendations for changes, in less than 80 small pages. The result is unsatisfactory, even though Henry Wallace says that "it is the duty of everyone who believes in the Declaration of Independence to read this book." The issue for the future of American democracy involved in our handling of our colored service men is a major one, but this is not a book that will do much to help settle that issue.

Bible Studies. By Thelona D. Stevens. Herald Publishing House, Independence, Mo., $1.25. The accident that Mr. Truman lives in Independence and speaks in the big "tabernacle" there has by now probably informed more of his countrymen than ever knew it before that there are "Reorganized" Latter-Day Saints as well as the Salt Lake City branch. This is Scripture study from the standpoint of the "reorganized" Mormons.

Russo-Polish Relations. Edited by S. Konovalov. Princeton University Press, $1.50. (To be reviewed.)

The Unfolding Years. By Melvin Bernasconi. Dorrance, $1.50. Poems.

Life Has Scarlet Threads. By Emma Lee Hohstadt. Dorrance, $1.50. Poems. Like this:

> "You changed my views of a lifetime.
> My religion is changed some too;
> Now there is only one thing that I'm asking,
> Don't shatter the faith put in you."

Religion in the Postwar World. Edited by Willard L. Sperry. 4 vols. Harvard University Press, $1.50 each. (To be reviewed.)

The Bird Cage. By Lynton Wright Brent. Dorrance, $2.50. The first novel ever written about Tombstone, Arizona, it says

here. "Pulsating with violent love and living." Well, Tombstone pulsated all right, and so does this rootin', tootin', shootin' epic.

Making the Gospel Effective. Edited by William K. Anderson. Commission on Ministerial Training, Methodist Church, Nashville, Tenn. Addresses at a recent conference. Introduced by a paper by Pitirim A. Sorokin on "The World We Shall Live In."

Adventures in Grace. By Raissa Maritain. Longmans, $2.75. (To be reviewed.)

Pioneers of Tomorrow, A Call to American Youth. By Hans Weil. Association Press, $1.25. A German refugee scholar speaking to young Americans. He has important things to say, but one wonders whether the admonitory tone is the one best calculated to convince them that he has.

Oaks and Acorns. By Aaron Kahan, Chaplain, U.S.A. Bloch, $2.00. Addresses by a rabbi, originally delivered to 13-year-old Jewish youngsters preparing for their *bar mitzvah* recognition in the synagogue.

Lamps are Burning. By Lucie Gillett Banes. Dorrance, $1.50. Verse, of sensitive feeling and high idealism, but constructed on the theory that, if prose is printed with only one or two words to the line, it automatically becomes poetry.

The Victory of the Cross. By George Taylor, Jr. Revell, $1.25. Sermons, or devotional studies, on various aspects of the cross. The author is minister of the First Presbyterian Church, Wilkinsburg, Pa.

Color and Democracy: Colonies and Peace. By W. E. Burghardt DuBois. Harcourt, $2.00. (To be reviewed.)

Postwar Fiscal Requirements, Federal, State and Local. By Lewis H. Kimmel. Brookings Institution, Washington, D. C., $2.00. (See editorial comment, page 748, June 27.)

Life Is Like That. By William Black Creighton. Bruce Humphries. Dr. Creighton was editor of the *Christian Guardian* and the *New Outlook* for thirty-seven years. The two-page essays here collected are selected from the many which he contributed to these papers. The themes cover a wide range of ethical and religious topics, in the treatment of which the editor-author shows the wisdom and insight of a healthy mind.

Marriage in War and Peace. By Grace Sloan Overton. Abingdon-Cokesbury, $1.75. "A book for parents and counselors of youth," says the author, and perhaps it is for these rather than for the young people themselves. It discusses the readjustment of returning soldiers to civilian life, and the problems of young men and women, especially in relation to each other, in wartime and after.

CORRESPONDENCE

ODT Not to Blame

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your outburst of righteous indignation contained in the recent editorial, "So ODT Permits Worship!" As one who is responsible for a church program of summer schools and camps, I naturally felt that the "spanking" you administered was well deserved. I must confess, however, that I had one mental reservation. While you seemed to be "laying it on at the right spot," I felt that perhaps you were "spanking the wrong boy." You should have aimed a little higher in the government hierarchy. It was the OWM which put the ban on conferences and conventions but allowed sports and recreation to continue unrestricted. Mr. Perrin, of the ODT's war committee on conventions, had the unenviable task of making the inconsistent OWM regulation seem reasonable, but when war itself is so utterly unreasonable we can hardly expect its many complex involvements to be reasonable.

Evangelical and Reformed Church, A. N. SAYRES.
Philadelphia, Pa.

No Friendly Voice

EDITOR THE CHRISTIAN CENTURY:

SIR: What if someone in your presbytery should propose that Matthew 5 with its words for those who mourn and those who forgive be not admitted to record and that any remarks about it be completely rejected? Impossible? I warn you to be prepared for this in the days to come as roots of bitterness in our national sorrows make it impossible for some even to express sympathy for others and to approach a forgiving spirit toward our enemies.

On the 4th of July the town in Japan where I was assigned for the ten years of my missionary life was reported three-fourths destroyed. Coming to my presbytery meeting five days later I was under the burden of heart anyone would feel for the sudden loss by death of scores of friends, the sudden destruction of hard-won Christian witness places. Believing that my colleagues here who had sent me there were men of warm Christian spirit, I felt that nothing would be finer than an official expression for church history if not of immediate value and I introduced this paper:

"Because in the present strategy of carrying on the war against Japan, cities are being destroyed where our foreign mission work has been conducted for fifty years, thereby bringing great suffering on churches and Christians, along with the general civilian population, we record:

"Our regret that because of the exigencies of war our fellow Christians must be so affected.

"Our deep sympathy for Christians in Japan in their suffering.

"Our determination to continue prayer in our churches for the cessation of hostilities.

"Our sense of obligation to lend assistance after the war to help Japanese toward knowing and following Christ with us."

A philosophy professor who retains his membership in the presbytery moved that the paper be rejected and that my remarks be not admitted to record. Those who had approved the paper as I had shown it to them before the meeting were so impressed by the opinion of this man of authority that they made no comment on his proposal. In fact, there seemed to be so much accord with his motion that nothing further was said by anyone. Hence, another chapter is written in the record of the church's hesitation to comfort, pray, forgive, to witness to the world that it has a heart for sufferers everywhere and wants to turn the needy, whatever their past, to a Savior.

Of course, my resolution was not of Matthew 5 caliber, my approach was faulty, my handling of the matter wrong—but a word that might have spelled "help in healing wounds of war" was not recorded. May God plant seeds of love in every heart.

First Presbyterian Church, HARRY H. BRYAN.
Bessemer, Ala.

Concerning 'Youth for Christ'

EDITOR THE CHRISTIAN CENTURY:

SIR: The article appearing in the June 20 issue of The Christian Century, "What About Youth for Christ?" by Harold E. Fey, has been read with considerable interest. I have also just finished reading the article "Youth for Christ Movement" in the *Chicago Herald American,* June 30. I could not help but sense how much more gracious and supporting of this Christian movement the writing in the secular daily paper was in comparison to your article in a Christian organ. As a Christian I could not help but be disappointed in the apparently unsympathetic if not prejudiced attitude of the writer in The Christian Century.

Having attended a number of the Saturday evening meetings, and having three of my own children with their friends attending the Youth for Christ meetings quite regularly, I can question the accuracy of some of his statements. I do, however, agree with the writer that the question of importance is, "Is this a revival or a racket?" and that "the answer will depend on the point of view of the writer." The apostle Paul in I Cor. 1:18 tells us, "For the

preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." Mr. Fey refers to the "educational equipment" of its leaders and the prevailing message. Again Paul, the greatest of all religious leaders next to Christ, says, "For I determined not to know anything among you, save Jesus Christ, and him crucified. . . . That your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:2-5).

To the writer's statement that in the meeting which he attended, "there is no such thing as growth in grace. Study of the Word of God is discounted by men who are obviously making a success of short cuts to popularity and acclaim," I would like to state that, in my opinion, the writer lacks sufficient information on this point.

The Christian Teachers' Fellowship sponsoring some 30 Bible clubs for that number of high schools in the Chicago area has cooperated in the past year with Youth for Christ. We know that Youth for Christ is interested in the growth in grace of the young people who attend its meetings. The leaders know that every Christian needs to grow. However, there can be no growth until there is first a birth, and Youth for Christ is showing young people what it means to be born into the family of God. Too many churches and pastors are failing in this important first step.

Youth for Christ sends to our office the names of high school students who have come forward in the meetings for salvation or for a life of deeper consecration, and these young people are invited to have fellowship with other Christian students in their respective schools at the weekly Bible study group meetings sponsored by the Christian Teachers' Fellowship.

The last paragraph in this article mentions that a "close to spiritual famine exists" today especially among our young people. "The churches are not feeding these starving people." We agree with this, and therefore organizations like Youth for Christ are springing up outside the churches to give the gospel, the good news of salvation, to needy hearts.

Christian Teachers' Fellowship, Chicago. WALTER HANSELMAN.

Answering Dr. Hutchins

EDITOR THE CHRISTIAN CENTURY:

SIR: The great difficulty in debating with Mr. Hutchins is that in the course of his article, "Unrealistic Realism" (The Christian Century, July 4), he makes a number of postulates which are not borne out by facts, and from them proceeds to draw his conclusions. To say that the word "security" has no moral significance because the worst men want it is to say that "freedom" has no moral significance because convicts want it. Furthermore, the words peace, justice, cooperation, community and charity have not fallen out of anyone's vocabulary. Those of us who are in favor of fighting for them, if need be, have continued to use them. We regard them as signs of realism and as the cornerstones of our faith.

As one who has spent some time fighting the Japanese, I think it is entirely possible that the *Bushido* spirit does have some elements of the fanatic. This does not mean, however, that the Japs and the Germans cannot be re-educated into a reasoning frame of mind, where the greatest glory will be to live for the sake of humanity rather than to die for Hirohito. To be certain that they don't attack us again before they are re-educated—for our self-protection in other words—it is only sound policy to have a good-sized army and navy.

Undoubtedly we have made compromises in order to get our new world order off to a start. No one can deny that we have fallen short of the principles enunciated in the Atlantic Charter and the speeches of our leaders. It is true that the nations which control Java, Indo-China, India and Puerto Rico will have to relinquish or modify their control before many years have passed. The fact remains that we will shortly have an organization which may, by revision of its constitution, be able to undertake the solution of this and other problems. In sailing our course toward world peace we have zigged many times when we should have zagged. But there is reason to hope and believe that we're getting there.

It is Mr. Hutchins' inability to steel himself to firm measures for punishing the war criminals that is the most disturbing aspect of the article. It is true that we have not come into court with clean hands. Our record of intolerance is despicable. But in attempting to punish the war criminals of other nations we are undeniably punishing men whose crimes are far more despicable and numerous than ours. If we were to attempt to employ only entirely blameless individuals on our police force and on the magistrates' benches, civil law enforcement would break down in twenty-four hours for lack of manpower.

The comparison which Mr. Hutchins draws between the reconstruction of the south and the proposed rehabilitation of Germany and Japan is not accurate. We used Andersonville as the excuse for our policy, but today it is apparent that the real reason was something far different. We kicked the south when she was down, largely for economic and political reasons. Dachau and Lidice were concrete expressions of a national policy. When the S.S. troops went into the ghettos of Warsaw, looting and burning, they went in under orders. Mr. Hutchins does not grasp the fundamental distinction between our way of life and that of the Axis. Our general tendency is toward elimination of the inconsistencies he mentions. The Axis governments stood for and glorified cruelty and brutality. It is as simple as that.

New York, N. Y. ROYAL G. WHITING, JR., 1st Lieut., AUS.

Do We Believe in Brotherhood?

EDITOR THE CHRISTIAN CENTURY:

SIR: "Blood on the Churches," your editorial in The Christian Century dated June 13, impressed me deeply. I feel that if these $600,000,000 could be poured into the needs of a starving, homeless world, that one act might contribute more than any other to the averting of the "next war." Do we really believe in Christian brotherhood? Is it lack of imagination, ignorance, indifference or selfishness which leads the Christian churches of America to fail to see the marvelous opportunity presented to them? Such negligence seems to me little short of spiritual crime. How can we shake the churches of America out of this sinful selfishness, from whatever blindness it may spring? Would anything more quickly build a spiritual foundation for the organization of the United Nations?

Oakland, Calif. MARY L. BENTON.

A World Holiday

EDITOR THE CHRISTIAN CENTURY:

SIR: One hundred and sixty-nine years ago John Adams, signer of the Declaration of Independence, penned a letter to his wife Abigail, in which he wrote these words referring to the 4th of July, 1776: "It ought to be commemorated as the day of deliverance, by solemn acts of devotion to Almighty God. It ought to be solemnized with pomp, shows, games, sports, guns, bells, bonfires and illuminations from one end of the continent to the other, from this time forward forever."

Now is come the 26th day of June, 1945. In the city of San Francisco are gathered the representatives of half a hundred sovereign countries. They are met in solemn conclave to listen to a Declaration of Interdependence of the United Nations. And, lo, the great charter is now signed! A year hence, on June 26, 1946, to the peoples of these same countries there can but come a poignant consciousness that the most significant international anniversary in the world's history is at hand—the first anniversary of the signing of the Declaration of Interdependence. How will they celebrate that epochal day?

The thought comes to mind, even now, on the day when the ink is scarce dry upon the parchment of the charter, that it would be fitting to express the hope and catch the vision of that document by setting aside June 26 of each year as an international holiday. The words of John Adams might well be set down again: "that it ought to be commemorated as a [new] day of deliverance by solemn acts of devotion to Almighty God."

Watertown, Mass. PERCY JEWETT BURRELL.

NEWS *of the* CHRISTIAN WORLD

Ask Churches to Pray for Charter

Oxnam Urges that Federal Council's Declaration Also Be Read to all Congregations on July 22

NEW YORK, July 12.—"The time of mankind's great decision on international organization has arrived," declared Bishop G. Bromley Oxnam, presitlent of the Federal Council of Churches, in a statement urging that the council's declaration on the churches and the charter of the United Nations be read and appropriate prayers offered in churches across the land on Sunday, July 22, or on the earliest possible Sunday thereafter. Bishop Oxnam said: "It is for the peoples and their governments now to decide whether to accept the charter with the possibility of peace, or to reject it with the practical certainty of a new and more terrible war. . . . The promise of the United Nations charter will be infinitely increased if the affirmative decision of governments is reinforced by the united and dedicated will of our people and the other peoples of the family of nations."

John Foster Dulles, who is on leave of absence as chairman of the council's commission on a just and durable peace, reinforced the call made by Bishop Oxnam. He pointed out that the charter goes far to realize the first phase of making peace just and durable, as proposed by the "Six Pillars of Peace" issued over two years ago. "The first duty of our Christian people," Mr. Dulles insisted, "is to assure that the organization will come into being; then we will have to work to assure that the organization will actually use its possibilities of producing a just and durable peace." A prayer for an "hour of decision" which quotes from the preamble of the charter is being distributed by the Federal Council.

* * *

Sponsor Plan to Help European Schools

The national Save the Children Federation has launched a program under which private and public schools and colleges of the United States and other groups or individuals will aid in the rehabilitation of schools in Europe. As announced recently by Howard Kershner, chairman of the federation's overseas committee, the plan has been developed with the cooperation of the World Education Service Council and involves the enlistment of American sponsors for specific schools in devastated areas of Europe. Already, Dr. Kershner said, students of 42 American institutions, mainly private preparatory schools, have given funds to assist 46 schools. First assignments are being made from a list of schools furnished by a representative of the French government. It is promised that lists from other countries will be available shortly. A committee to promote support from public schools in the United States is headed by H. Claude Hardy, superintendent of schools of White Plains, N. Y. Among its members are superintendents of schools from some 25 different cities. A federation representative will shortly go to France to set up a program of administration.

* * *

Service Men's Council Increases Facilities

John M. Pearson, chairman of the service men's council of the church federation and the Protestant council of New York, announces that the council is now working with its church service clubs in a plan to expand their dormitory facilities to meet the increased demands of returning service men, many of whom have expressed a preference for the friendly home atmosphere provided at these clubs. The council coordinates the work of the Protestant churches in the Greater New York area and operates 137 clubs, 12 of which have dormitory facilities. Five hundred and ten beds are made available each week end, and 183 beds each weekday night. Since its housing units began operation Dec. 1, 1942, the council has provided bed and breakfast at 50 cents per night for more than 40,000 members of the armed forces.

* * *

Pastoral Changes Announced

Many pastoral changes have been announced for New York city this week. Frederick Eppling Reinartz, secretary for promotion of the United Lutheran Church in America, has been called to Holy Trinity Lutheran Church, Manhattan, to succeed Paul Scherer, whose resignation was accepted "with deep regret" by his congregation. Dr. Scherer becomes a member of Union Seminary faculty in the fall. Dr. Reinartz was formerly pastor of St. John's Lutheran Church, East Liverpool, Ohio, and at one time was secretary of his church's Board of Foreign Missions. Alfred S. Pannbacker, professor of sociology at South Dakota State College, has been called to be the first pastor of the merged Grace and St. Paul's Lutheran Church, Manhattan. David LeRoy Engelhardt has been appointed assistant pastor of Fifth Avenue Presbyterian Church; he will be in charge of activities during the absence of Dr. Bonnell this summer. Alfred B. Haas, instructor in practical theology at Drew Theological Seminary, has been appointed pastor of the Park Avenue Methodist Church.

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And So Forth

During the Vassar commencement President MacCracken announced that an anonymous donor had given $40,000 to establish the President Franklin D. Roosevelt memorial scholarship fund, the income to be used to bring foreign students to the college.

At a recent special meeting held in this city the Emergency Planning Council of the Lutheran Synod of Missouri, Ohio and other States, granted an appropriation of $150,000 to the American Bible Society's emergency fund. The money will be used to provide Bibles and parts of the Scriptures for circulation and free distribution in Europe.

It was announced last week that within the next three years India will send 1,500 students to America to attend colleges and universities or to gain experience in industrial concerns. J. HENRY CARPENTER.

Prosperity Is a Veneer in Spain

Underneath, the Workers Suffer from Market Abuses—Church Bids for Control of Education

MADRID, June 20.—On the surface, when I passed from France into Spain, it seemed that the latter country was a fabulously rich one. The frayed uniforms of French officials contrasted noticeably with the smart blue-gray outfits of the Spanish carabinieri and customs officers. In France my fellow travelers had produced the scantiest travel rations from their pockets; in Spain working men offered us slices of ham and sausage and fruit and wine from their bulky food parcels. In Madrid the healthy appearance of men and women, well if simply clad, differs from the shabby, pinched and careworn look of the average Paris crowd.

* * *

Black Market Burdens Workers

Underneath the surface, however, as one soon learns, the poor people here in Spain are suffering from food shortages, most of them created by the organized black market. A worker who earns 12 pesetas a day is entitled to his ration of flour, olive oil, beans or chick peas and rice. But he finds that he cannot buy these foods at the government price from his grocer; he must go to the black market and pay nearly two-thirds of his daily wage for a kilogram of beans alone. He cannot get the corduroy for his working suit—traditional dress of the manual worker—at any shop in town; but if he goes to the *rastro* market, he can obtain any amount of it—at an astronomical price. The same is true of most commodities.

* * *

Freedom of Religion At Stake

The Roman Catholic Church has proposed amendments to the existing Spanish law on freedom of religion which would proclaim it the national church of Spain. Oddly enough, the Falange is protesting the proposal. The church is also claiming once more a preponderant part in the control of education and youth movements. In this respect the situation is again in contrast to that in France, where the state is seeking to diminish the church's control over education. Perhaps the most striking feature of the Spanish scene is the integral part played by Roman Catholicism in the everyday life of the nation. It is not only on Sundays and feast days that the churches are crowded with worshipers. Much of the state-controlled welfare work is run by the church; this in itself gives the church a wide field of activity outside the strictly religious sphere.

* * *

Relations with France Are Strained

Since I arrived, Franco-Spanish relations have become increasingly the pre-

occupation of the two governments. The fact that three weeks ago some 500,000 Spanish soldiers were moved toward the frontier on maneuvers is taken here as a sign that whatever happens the Spanish government will take firm steps to deal with any such condition as existed last year when bands of armed Spanish and French guerrillas crossed the frontier. To complicate the situation, Spain is embarrassed by the presence of Pierre Laval, one of France's war criminals, as a refugee. Spanish nationals were kidnapped as their refugee train passed into France from Switzerland en route to their homeland. Now, since the French have not yet paid for foodstuffs bought from Spain, the latter has closed her borders to all exports intended for France.

* * *

Country Preoccupied with Own Affairs

Again in contrast to France, where political and international events are the sole concern of the press, Spain devotes her news pages almost entirely to home affairs and the church. Blessed with more food than any other country in Europe today and suffering none of the ravages of the war, the country is nevertheless faced with certain material problems. Its policy of neutrality combined with sympathy for the Axis powers may, if the cards are not played well, bring about international trade difficulties when the Allies are once more ready to reorganize their commerce. As in the case of Spanish treatment of France, the penury or affluence of prospective customers will probably determine Spain's willingness to accommodate them. The drought which has had the entire peninsula in its grip for two seasons has been disastrous, while the health of the big cities may be seriously threatened if water consumption is not lowered. Already in Madrid water for home consumption is cut off from 10 in the evening to 7 in the morning and electric power is suspended during the daytime hours. A typhoid epidemic is threatened. Every honest-minded Spaniard is turning anxious thoughts to the economic problems looming behind the apparent peace and efficiency of the state.

JOSE SHERCLIFF.

Protest Ban on Religious Gatherings

The presbytery of Philadelphia, representing 176 churches, on June 12 adopted a resolution declaring that the continuance of government restrictions on religious conferences while the ban on travel to horse races and the curfew on night clubs have been lifted constitutes an affront to the self-sacrificing majority of Americans and a discrimination against religious teaching. Copies of the resolution were sent to President Truman and to the Office of Defense Transportation.

Air-borne Troops Send Gifts For Germany, Japan

Two gifts of $100 each for reconstruction in Japan and Germany have been forwarded from the men in a United States glider infantry unit in France by their chaplain to the Church Committee for China Relief. "'Love your enemies' has been ringing in our hearts," wrote the chaplain in an accompanying letter, "and we want to do something about it."

Reports Point Up Benefits of TVA

New Projects Based on Valley Pattern Are Under Way—Tennessee Labor Regrets Support of McCord

NASHVILLE, TENN., July 10.—The 11th annual report of TVA reveals that the number of users of its electricity through municipal and cooperative systems has risen in the past ten years from 4,500 to 550,000, while the average amount of "juice" used by the average customer has doubled. The report shows that during the past year TVA has supplied customers with electricity at less than one-half cent per kilowatt; paid $790,000 more in taxes to states and counties than did private systems previously; held the crest of a flood at Chattanooga down by six feet, thus saving the city from a disaster; furnished phosphate to 31,500 farms in 28 states; and earned a net income of more than $14,000,000. Chattanooga reports savings to users of nearly $3,000,000 over the past five years and receipt of 40 per cent more taxes than were paid by private companies before the advent of TVA.

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Extension of Authorities Is Planned

Following the model of TVA, the great state-owned systems in South Carolina and Georgia have had a bill introduced in the federal Senate for development of a Savannah river project. The agitation to include the Cumberland river valley in TVA is growing with the introduction of an enabling bill in Congress; the idea is opposed only by the Nashville chamber of commerce. Now that the great Kentucky dam near the mouth of the Tennessee river is completed and several other dams are nearing completion, and with the outlook for release of the three-fourths of TVA's power now being used for war production, the Tennessee valley bids fair to become an electrical paradise.

* * *

Tennessee Governor Disappoints Labor Supporters

Labor organizations in Tennessee have issued a report condemning the showing made by Governor McCord, whom they supported in the last election on the basis of what they accepted as fair promises of progressive legislation. He was nominated in the Democratic primaries, it will be remembered, by a good will agreement between the forces of Boss Crump of Memphis and his former opponents. The labor groups charge that the governor has dominated the legislature so that even the mildest and most humane labor bills have been ignored or voted down. Among the measures killed were one providing for needed improvements in workmen's compensation laws and one intended to remedy the present laws that permit women to work 57 hours per week and admit children to industry on one of the lowest wage levels in the nation.

* * *

Industrial Laborers in South Increase

The United States bureau of labor statistics reports that the increase in em-

"A sturdy little book, filled with faith and courage . . . to help people when the going is hardest."

—Norman Vincent Peale

from SUNSET to DAWN

A New Kind of Book for the Sorrowing

by

Leslie R. Smith

In his own pastorate the author saw the need for a lasting word of consolation to be placed in the hands of the bereaved. He wanted them to have some of the greatest thoughts and words in literature. But he also wanted them to have a plan or a program for reconciliation to life without the loved one—an aid in regaining composure.

Into the thirty-eight meditations of this book, which are planned to be used on as many days, have been written not only words of comfort but, more important, suggestions to follow. There is even an acknowledgement of some blessings to be gained. The first sixteen meditations are basically comforting thoughts. The next fourteen are built around definite suggestions to follow. The following seven point out some blessings to be gained, while the final one emphasizes the healing effect of time. An ideal gift.

With a page for dedication to the memory of the deceased.

$1

At Your Bookstore

ABINGDON-COKESBURY

PRICES SLIGHTLY HIGHER IN CANADA

ployed non-agricultural labor in the south has been greater than in any other section of the country except the shipbuilding northwest. It is feared that cutbacks after the war will be serious, since war production plants employ more than 1,000,000 of these workers. The regional war labor board has now granted a 10 per cent increase in minimum wages upon application, and it reports that 321 such applications have been received. Some 400,000 workers will benefit from the order, which gives a minimum wage of 55 cents an hour —a rate which means that thousands of women and children must enter industry to provide a decent livelihood for their families.

* * *

FEPC Progresses But Slowly

Although labor organization is proceeding steadily in the south, as much cannot be said for efforts of the FEPC. A notable exception is to be found in the Bell Aircraft plant at Marietta, Ga., where the interracial C.I.O. has won an NLRB election over a "lily white" union. In Jackson, Miss., policemen who were fired for organizing a union have been restored to their jobs with full union rights by the decision of a state supreme court jury composed of farmers, wage earners and business men. The city commissioner and a lower court judge had ruled against them. Atlanta laundries, which employ mainly Negroes, have after a year's contest granted a union shop and a raise in wages from 22 to 30 cents an hour.

* * *

Events Prove South for Most Part 'Dry'

Counties in Arkansas have joined those in Kentucky in the steady progress of local option elections resulting in "dry" victories. The governor of Arkansas recently vetoed a "wet" bill. In North Carolina, the allied church league failed to obtain a referendum on the liquor issue, but it did manage to secure the defeat of an easy divorce bill. In that state, after the supreme court had denied equal rights to women on legal grounds, the wording of the constitution on rights of franchise was changed from "men" to "persons." The Georgia constitutional convention refused to include an anti-liquor section. On the other hand, Oklahoma refused to repeal its state-wide prohibition law.

ALVA W. TAYLOR.

Southern Presbyterians Take Schools to Students

Since the usual summer leadership schools of the Presbyterian Church, U. S., cannot be held because of ODT regulations, seven teams of workers are going into as many regions to conduct two-day schools in leadership training under the theme, "Faith and Action for Our Day."

Calls Liquor Black Market Largest

Joseph D. Nunan, Jr., U. S. commissioner of internal revenue, told a recent communion breakfast of the Catholic Guild of the Liquor, Beer and Wine Industry of New York that the liquor black market is the largest in the country and that unless liquor dealers clean house "chiselers and cheats will hurt your industry in the eyes of the public."

British Churches Study Union Plan

Presbyterians and Congregationalists Refer Question to Local Groups for Their Consideration

LONDON, July 3.—The Assembly of the English Presbyterian Church held a historic session in Leeds June 11-19. The moderator, James Colville, spoke on "The Christian Interpretation of History." There is no more serious matter for the Christian church to consider and there is indeed little chance that it will find its task in the present if it has no light upon the past. The Presbyterian Church, my readers will remember, was called to a sudden need for reconstruction through the tragedy which befell it when a rocket bomb landed on its house of assembly while its officers were in session. The place of W. T. F. Emslie, the general secretary, was filled by A. D. Harcus, a devoted and able servant of the church, who has ended a year's service as moderator. The place of T. W. Douglas James, secretary for foreign missions, was filled by W. Short, who recently returned from China after 32 years' service. The new professor of New Testament studies in place of R. H. Strachan is to be J. Y. Campbell, a distinguished scholar and teacher. After much discussion the Assembly resolved "to investigate the possibilities of union with the Congregational Churches and to enter into conversations . . . with a view to devising if possible a scheme of union satisfactory to both sides." Presbyteries and sessions were instructed to consider the issues involved. The Congregationalists have already accepted the proposal for a joint committee of the two churches, which will proceed with its exploratory work. Meanwhile in both churches the debate will be transferred from the assemblies to the congregations.

* * *

Bitterness Features Election

There is little to be said of the election except to report a rise in the temperature in which the voters will register their votes, chiefly on July 5. Along with reliable statements in the ten broadcasts and in responsible papers, there have gone with growing bitterness charges which have stirred up hot feeling. The Laski episode has probably won the right of first place. Mr. Laski charged that an attack upon him had contained a statement that "the men with whom the prime minister had worked amicably for years were such that if a socialist government were returned they would be bound to reveal cabinet secrets to the Labor party executive and take their standing orders from it." But even this episode will not be allowed to obscure the issue as it comes home to the vast number of electors who are not of any party and who are probably saying to themselves: "In the prime minister we have a proved leader in time of war, and that time is not over; whatever we think of him as a politician, he has been the pilot who has so far weathered the storm, and we must keep him at the helm." It is doubtful whether any great majority will indicate the approval by the electors of a Conservative home policy; there will be questions reopened after Mr. Churchill has finished "the job."

* * *

New Charter Due For B.B.C.

The charter of the British Broadcasting Corporation is up for renewal next year. It is possible, but very unlikely, that the charter may lapse or give way to a government department or to private enterprise. In a recent issue of the *Friend* Edward Fox gives a comprehensive survey of the place which the B.B.C. has won, together with a discussion of some of the gains and perils of monopoly broadcasting. "The fact that this service was made independent of Parliament," he says, "has resulted in surprisingly little political 'come-back,' and the absence of big money to induce originality in its programs has not inhibited new and popular features." The B.B.C. is one of our public utility corporations, but it has no shareholders; the money required is obtained by a charge of 10 s. a year on every set. Mr. Fox sets forth the principles upon which the high reputation of the B.B.C. has been built: "Truthfulness and lack of bias in news and interpretation, creativeness divorced from commercialism in the development of entertainment and feature programs, absence of heavy-handed control or super-salesmanship in administration and public relationships."

* * *

Musical Artists Serve Friends' Center

The name of Benjamin Britten has been familiar for some time to those who take an interest in modern English music. He has now produced his first opera, *Peter Grimes*, which has been performed at Sadler's Wells and has received serious attention and much enthusiasm. It is worthy of note that Mr. Britten and the actor who takes the title role, Peter Pears, have given much help in the attempt to make Friends House, the headquarters of Friends in London, a center for first-rate concerts. Writing in the *Friend*, "Q.Q." says that these two artists have given their services generously to raise money for Friends' relief service; both of them are pacifists. More than once in these columns attention has been called to the association between Friends and men and women eminent in letters and science as well as in art. It provides another of such happy associations to have a center of music in Friends House with a young musician of such gifts as Britten giving his aid with wholehearted sympathy for the works of mercy which are planned there.

EDWARD SHILLITO.

Episcopal Pension Fund Assets Grow

The pension fund of the Protestant Episcopal Church had assets of $38,992,676 at the end of 1944, an increase of $1,363,253 for the year, according to its 27th annual report. The report states that $1,378,528 was paid during the year to 2,500 pensioners—retired and disabled Episcopal clergymen and widows and orphans of deceased clergymen. Bishop Cameron J. Davis, president of the fund, declares in his part of the report that "the present inadequacy of the average pension" is a problem that must be studied. "The only way to increase pensions," he says, "is to increase salaries."

Gandhi Advises Public Prayers

Talks to Women Trainees from Whose Schedule Religious Practices Had Been Excluded

TIRUVALLA, INDIA, May 15.—When Mohandas Gandhi came recently to speak to women workers undergoing training for rural service in a center near Bombay, he heard that common prayers had been excluded from their routine lest anyone feel that religion was being imposed upon her. So he took the occasion to comment upon prayer. "I can and often have done without food for days on end," he said, "but I could not do without prayer even for a single day. If men can eat together, play together and work together, why should they not pray together? Why should anyone feel the need to pray away from everybody's gaze? Is there anything shameful in prayer that it should not be said in public? If anyone feels that he owes a debt to Him who is the giver of all things, one should remember him and pray to him out of sheer gratitude. The fear of incurring ridicule or displeasure should never deter one from performing his elementary duty toward the Maker."

* * *

Church of the Brethren Observes Jubilee

The mission of the Church of the Brethren in India celebrated on Feb. 20-21 its 50th anniversary in Bulsar, Surat district, Bombay province. The meeting place was on the very plot of ground which was first purchased by the mission. The jubilee marked the end of one era and the beginning of another, for the district meeting which followed set in motion the plan by which the mission as a managing body ceases to function. Beginning next January a joint board, consisting of nationals and missionaries, will assume responsibility for the management of Brethren work in India.

* * *

Methodist Synod Will Consider Plan of Union

The main subject of deliberation at the meeting next February of the General Synod of the Methodist Church of India, Burma and Ceylon will be the development of partnership with other churches of the area and with the mother churches in Great Britain, Ireland and Australia. It will be remembered in this connection that the Methodist Church of South India recently decided to join the Anglican dioceses and the United Church of South India in an organic union. The General Synod is convened only when it is felt that matters of momentous importance call for consideration by the whole church. It has met only twice before—once in 1903 and again in 1916. The meeting next year will be held in the Indian state of Mysore on invitation of the maharaja, a Hindu, who has offered to accommodate the synod in Mysore city. More than 100 delegates are expected to attend.

* * *

Native Bishop Enthroned in Anglican Diocese

For the first time in its history, the An-

OUTSTANDING RELIGIOUS BOOKS OF THE YEAR

The list of outstanding religious books of the year, covering the period from May 1, 1944 to May 1, 1945, just released by the American Library Association, includes the following Harper titles:

A Great Time to be Alive
Harry Emerson Fosdick
"Sermons on the challenge of contemporary issues confronting Christianity in the international, political and social realm, and the resources of religion for meeting them. Reveals an extraordinary combination of psychological insight and religious vision." $2.00

Walkin' Preacher of the Ozarks
Guy Howard
"Records simply and movingly a varied career of fascinating interest as school teacher, farmer, community counselor and general resource man for a whole countryside, as well as preacher, evangelist and lover of people." $2.50

Advance Through Storm
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Vol. VII of *A History of the Expansion of Christianity*
Kenneth Scott Latourette
"The final volume of a series which constitutes one of the great works of scholarship in the history of religion." $4.00

Encyclopedia of Bible Life
Madeleine S. and J. Lane Miller
"A profusely illustrated reference book dealing with the agriculture, social structures, arts and crafts and other aspects of the people, places, activities and customs found in the Bible." $4.95

School and Church
The American Way
C. H. Moehlman
"An historical approach to the problems of religious instruction in public education. A well documented study." $2.50

The Predicament of Modern Man
D. Elton Trueblood
"Puts into brief, yet powerful form, the conviction that the instruments of our civilization have become a curse because their spiritual basis has been destroyed." $1.00

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"Presents in popular form the results of the latest research in the two prophets, showing how their teachings are of permanent significance with especial pertinence for our time." $2.00

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glican diocese of Travancore and Cochin has a native bishop. He is C. K. Jacob, who was consecrated May 6 in St. George's Cathedral, Madras. He was enthroned at Kottayam in Travancore on May 9. The Anglican Church came into existence in these provinces, whither Christianity had been brought by the apostle Thomas, a little over 100 years ago as the result of a mission of help to the ancient church started by the Church Missionary Society in 1813. The society, however, soon had to leave this work and begin missionary activity among non-Christians. Thus the Anglican Church in this area came to have in its membership both converts from depressed Hindu clans and members of the ancient Christian church.

P. Oomman Philip.

Protest Conference Ban

Colorado Methodists in Annual Meeting Urge Lifting of Restrictions

Boulder, Colo., July 9.—Removal of the ban on religious conferences or limitation of travel in connection with horse races was urged by Colorado Methodists in their recent conference at Trinity Church, Denver. They warned against approaching the problem of returning to a peacetime economy with sentimental and artificial efforts to assist service men, and declared that "full employment must prevail." They came out for establishment of a permanent fair employment practices committee both for the nation and for Colorado, and they referred to the poll tax as "a national and not just a southern issue" involving democratic principles. They called for uniform divorce laws, the practice of "interdependence rather than independence" among nations for world rehabilitation, and urged that the church do all in its power to ease tensions arising from the closing of the relocation centers throughout the west.

JULY 27

IS THE LAST DAY

on which you can sign the Petition to the President of the United States (see The Christian Century for June 27). All signatures must reach the office of The Christian Century, 407 South Dearborn St., Chicago 5, before that date if they are to be presented to President Truman. Hundreds have signed, and obtained the signatures of others. Have you?

DO YOUR PART NOW!

Otto H. Houser, for the past six years superintendent of the Denver district, has been designated the church's representative to the Philippines. For rehabilitation of that area, $900,000 has been set aside from the denomination's "Crusade for Christ" campaign.

* * *

Denver Groups Oppose Conscription

Some 200 representatives of various groups in the city met recently to express opposition to the proposal for peacetime military training. Chancellor Ben M. Cherrington of the University of Denver declared: "If the United States passes peacetime military conscription now, it will indicate to our neighbors that we are not to give the cooperation sought at San Francisco a fair trial." Dean Paul Roberts of St. John's Episcopal Cathedral pointed out that people in this country are more and more getting the feeling of being pushed around, and expressed a fear that democracy cannot live in a system where compulsion is increasing. State Senator Arthur Brooks urged that letters be written to representatives in Congress, supporting them in opposition to the proposed legislation. A letter was read from Edwin C. Johnson, United States senator from Colorado, expressing willingness to speak in Congress against the bill.

* * *

Columnist Scores General's Profane Speech

When General Patton visited this area he scattered the spicy wordage for which he is famous. Lee Casey, popular columnist of the *Rocky Mountain News*, wrote: "General Patton's press conference was marked by a constant stream of profanity and obscenity—so constant indeed that the newspaper reports merely give a hint of his language. . . . Profanity has its place—among the emotionally undeveloped. Its habitual use betrays the immature mind. Yet this man is being sent across the country to stimulate the home front and symbolize to the people our part in the struggle that is being won. He is utterly unfit to be such a symbol. Let us be clear about this."

* * *

And So Forth

Katherine Buckles Shryver returned in June to the University of Colorado to receive a recognition medal for her 15 years of service as secretary of the National Committee to Abolish the Poll Tax. She was named one of the outstanding women of 1944 by the National Council of Negro Women.

G. D. Humphrey, president of Mississippi State College, has been chosen president of the University of Wyoming, that school having lost its president to the University of Minnesota.

The National Opinion Research Center of the University of Denver discovered in a recent survey that 56 per cent of the country's population thinks that an annual federal appropriation of $2,000,000,000 had better be spent on regular education than on military training.

Samuel Guy Inman, author and lecturer and authority on inter-American relations, is on the faculty of the University of Denver's summer school.

Clarence W. Kemper.

Ban Religion in Public Schools

New York State Order Closes Village Buildings to Weekday Classes—Council Studies Problem

Syracuse, N. Y., July 10.—The conducting of weekday religious education classes upon school property in the villages of Sodus, Lyons and Arcadia in Wayne county has been forbidden by an order issued by George D. Stoddard, state commissioner of education. The action is the result of a protest filed by Arthur G. Cromwell of Rochester, president of the Rochester Freethinkers Society, a group said to be composed of 19 members. The commissioner insists that the order is issued on strictly legal grounds, and that he had no discretion. However, the practice of the state education department for the past 25 years has been to allow classes in school buildings so long as no protest was made by people living within the school district. The state constitution prohibits the teaching of "any denominational tenet or doctrine" in the public schools, but no judicial interpretation of this prohibition has ever been made by the state courts.

* * *

State Council to Study Problem

It is estimated that religious classes are now being held in over 100 school buildings which are not within easy walking distance of any church, so that these classes cannot be conducted at all if they are forced out of the school buildings. A state law definitely provides that children can be excused from regular classes for an hour a week for religious instruction. The state council of churches has appointed a committee to take whatever action may be deemed necessary to protect the weekday religious education program of the Protestant churches. Its convener is Benjamin E. Shove, Syracuse attorney and former president of the Syracuse council of churches, who has expressed the opinion that no "denominational tenet or doctrine" is being taught in religious classes conducted under a council of churches representing many different denominations.

* * *

Seek Solution to Problem Of Refugees at Oswego

A congressional subcommittee on immigration under the chairmanship of Samuel Dickstein has been in Oswego studying the situation presented by the refugees detained at Fort Ontario. At the close of the investigation Mr. Dickstein said that "no sensible person could object to these highly desirable people becoming citizens of the United States," and that he believed some means would be found to "iron out the immigration quota rules" so that the refugees can remain in this country. Oswego school principals testified that many of the children have made exceptional records in the public schools. Parents of several of the children have been killed in Europe, and 40 sons or daughters of refugee parents have been fighting on the side of the Allies. A disconcerting aspect of the situation has been the number of letters

written to Syracuse papers showing a complete lack of sympathy for these victims of nazi hatred.

* * *

Bishop Scores Slave Labor

The Catholic bishop of the diocese of Buffalo has issued a solemn warning against the revival of slave labor through reparations. "It took Christianity 18 centuries to eradicate slavery," he said, "and paganism brought it back over night during the war. We are now asked to sanction its continuance under the title of reparations. Do not forget that slave labor destroys the value of free labor and slavery destroys the free state."

* * *

And So Forth

The fifth annual New York state institute of international relations will be held at Canenovia College Aug. 1-10 under the auspices of the American Friends Service Committee.

Irving M. Ives of Norwich has been appointed dean of the state school of industrial and labor relations now being organized at Cornell University. Mr. Ives' record as majority leader of the state assembly and his work in securing the enactment of the state anti-discrimination law have commended him to those who are concerned about better industrial relations.

Kenneth A. Roadarmel, for the past three years secretary of rural work for the Baptist missionary convention of the state, has been elected executive secretary of the convention to fill the vacancy caused by the death of Roy E. Williamson. Louis Johnson of Kingston has been elected director of religious education to succeed Francis W. Trimmer.

Arthur W. Mielke, pastor of First Presbyterian Church, Middletown, N. Y., has resigned to accept the call of the Park Central Presbyterian Church of Syracuse.

Fennimore E. Cooper, rector of All Saints Episcopal Church of Syracuse and former president of the city council of churches, has been called to Trinity Church, Mount Vernon.

R. La Rue Cober, pastor of Genesee Baptist Church, Rochester, has accepted a call to the pastorate of the First Baptist Church, New Haven, Conn.

WALTER D. CAVERT.

Pacific Soldiers Attend Bible Courses

Three army-sponsored theological schools in the Pacific at New Caledonia, Tinian and Saipan have been established at the request of service men, according to an Associated Press dispatch to the *Christian Science Monitor*. One chaplain reports that he has 12 men studying for the ministry, while another tells of 600 men attending his Bible courses, some in preparation for ministerial study and some out of general religious interest.

C.P.S. Hospital Attendants Publish Review

An "anniversary review" dealing with methods of treating mental patients has been published by Civilian Public Service Unit No. 93 at the Harrisburg, Pa., state hospital. Copies may be secured at $1 each or 85 cents in lots of 10 or more by writing Gerhard M. Peters at the above address.

Work of Service League Goes On

Cooperative Venture of Churches Will, However, Not Assume a Postwar Role—C.P.S. Reviewed

PHILADELPHIA, July 5.—"The biggest year for the Service Men's Christian League lies immediately ahead," Ivan M. Gould, general secretary, told the annual meeting of the league held recently in this city. "For a long time in the future chaplains and service men will need its program," he said. "Organized for service to the armed forces, it has never contemplated activity in civilian churches. It will never become a postwar veterans' organization, although numerous chaplains and service men are urging us to go in that direction. We still have a big job to do in the armed forces. Already chaplains in veterans' hospitals are requesting the *Link* and organizing league units." Local churches are now assisting in the distribution of the *Link* through paid subscriptions for their own service men, an increase of 24,000 during the year. The league's income last year was $169,958. Its new budget totals $222,500, of which $140,000 will be met by the 31 cooperating denominations and interdenominational organizations. At the luncheon honor was paid to Rear Admiral Robert D. Workman, chief of navy chaplains, and Brig. Gen. George F. Rixey, deputy chief of army chaplains, who upon completion of their term of office are relinquishing their duties. Bishop G. Bromley Oxnam was elected league chairman, succeeding William Barrow Pugh.

* * *

Friends C.P.S. Issues Four-Year Report

The first four years of Friends' experience in Civilian Public Service has been summarized in a brochure issued by the American Friends Service Committee. The national contribution of C.P.S. is estimated at "5,000,000 man-days of labor without wages and $5,000,000 cost of maintenance and direction contributed voluntarily through church agencies. A large proportion of Friends C.P.S. men have high qualifications of skill and occupational experience, which are not being used in their present assignments." A further statement on C.P.S. demobilization says: "These c.o.'s have fulfilled their duties in hospitals, public health projects, forest fire fighting and land reclamation units and other public welfare work, including service as human guinea pigs in medical research. As men who have done their duty honorably and in accordance with the law, they should be entitled to return to civilian life at approximately the same rate as men who have served in military capacities."

* * *

Urge Voluntary Rationing

The American Friends Service Committee has issued a statement to the government asking for stricter food rationing to help meet food needs overseas and suggesting voluntary self-rationing if governmental restrictions are not sufficient. "Moderate consumption is of vital importance if we

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are to build a peace based upon mutual respect and appreciation," the Quakers insist. "The feeding of Europe is a moral obligation upon the American people, whose standards of living are the highest in the world. Throughout the country there are millions who feel a sense of responsibility for repairing the appalling destruction to which Europe has been subjected. Moreover we are cutting ourselves off from Europe psychologically by not experiencing some measure of the vigorous rationing which has characterized life there for a number of years."

* * *

Methodists Take Title To Pocono Tract

Methodists organized as the Pocono Plateau Christian Association have taken title to 720 acres in the Pocono mountains adjoining Buck Hill Falls, Pa. The property includes a 35-acre artificial lake, a farm and farmhouse and five stone bungalows. As soon as wartime restrictions are lifted, it is expected that the Pocono Methodist youth fellowship institute, now at Blair Academy, Blairstown, N. J., will be transferred to the new establishment.

* * *

Dr. Palmquist Resigns

E. A. E. Palmquist, executive secretary of the Philadelphia federation of churches, who on Nov. 1 will have served in that capacity with success and distinction for 25 years, has asked to be relieved of his duties at that time. Suitable recognition will be made of his long and effective service. Lester C. Haworth, Y.M.C.A. secretary, heads a special appraisal committee to study the program, policy and underlying philosophy of the federation. A one-day conference on evangelism is planned for December.

* * *

And So Forth

When Harold C. Loughhead eight years ago organized town and country church work in the Pennsylvania Baptist convention, this was the only state in the Northern Baptist Convention to have a rural staff member. Now there are 14 throughout the country. Mr. Loughhead has accepted a similar post in Illinois.

William P. Remington, missionary bishop of Oregon, has been elected suffragan bishop of the diocese of Pennsylvania to assist Bishop Oliver J. Hart.

Paul J. Hoh, professor of practical theology, has been installed as president of Philadelphia Lutheran Seminary, Mount Airy, succeeding Luther D. Reed, who has retired.

Despite ODT curtailment on religious assemblies, the Evangelical and Reformed Church will hold camps and summer schools in 15 states under the direction of Alfred N. Sayres, executive secretary of the Board of Christian Education and Publication. In addition, the church will cooperate with the Quakers in three work camps in Missouri and a fourth at Paoli, Pa.

F. B. Fordham of Holmesburg Baptist Church has become director of evangelism for the Baptist Youth Fellowship.

CHARLES DANIEL BRODHEAD.

Bibliography on Postwar Problems Available

A bibliography of postwar church literature covering such subjects as race relations, foreign missions, world peace and returning service men has been published by the Intercouncil Committee on Postwar Planning. The council is made up of representatives of eight interdenominational bodies. Copies of the bibliography may be obtained at 25 cents each from Friendship Press, 156 Fifth Ave., New York 10.

Soldiers Help Raise Funds For Philippine Churches

More than $1,000 has been raised for rebuilding Philippine churches destroyed in the war at services conducted by one army chaplain stationed in the islands, according to a letter from the chaplain to the Church Committee on Overseas Relief and Reconstruction. Enthusiastic response has been made by soldiers at all services there at which such contributions have been suggested.

Discuss Jewish Problem

Christian Palestine Committee Holds National Seminar in Princeton

NEW YORK, July 9.—A national seminar on Palestine under the auspices of the American Christian Palestine Committee was held in Princeton, N. J., July 2-3 to discuss problems of the Near East, the plight of Jews in Europe and the aspirations of the Jewish people for a national homeland. An educational program of Christian action in behalf of Jewish aims in Palestine was set up for the coming year.

American Responsibilities

In his keynote address, Henry A. Atkinson, general secretary of the Church Peace Union, noted that the major problem was "how to get Great Britain to live up to her mandate and to pay attention to the fact that this mandate of the League of Nations was given to her to facilitate the establishment of Palestine as a national homeland for the Jewish people." Eduard C. Lindeman of the New York School of Social Work pointed out that since the minority question is no longer a purely European one but has become an American disease also, it is for our own sakes that we must help to solve the Jewish problem.

Discussing "The Christian Conscience and the Jewish Problem," Reinhold Niebuhr of Union Theological Seminary contended that liberal thought today succumbs

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to the illusion that the problem will be solved merely by education. He said he felt that Americans will be doing the British a good turn if we insist that we too have responsibilities in Palestine, and he urged that overtures be made to the Arabs to show how they could benefit by the Jewish development of Palestine.

Prof. Carl J. Friedrich of Harvard University, author of the recently published *American Policy toward Palestine*, urged a program by which American policy would encourage immigration to Palestine, remove restrictions upon land purchase and colonization, and encourage the development of the land and the creation of a Jewish majority. In an illustrated address Walter Clay Lowdermilk of the United States department of agriculture pointed out that Palestine is capable of supporting many more millions and is rapidly becoming a commercial center for the whole Near East.

Foresees Use of Force

One of the highlights of the conference was the address by David Ben-Gurion, chairman of the executive of the Jewish Agency for Palestine, who had just arrived in this country from Palestine and London. He stated that if the British government really intends to maintain and enforce the white paper, it will have to use constant and brutal force to do so. Rabbi Philip S. Bernstein, director of the Jewish chaplains' program, pointed out that more than 80 per cent of the Jews throughout the world are in basic accord with Zionism, and asked his Christian hearers whether they could claim such overwhelming support among Christians on essential issues. Rabbi Bernstein also declared that only 1,125,000 European Jews are left out of a prewar population of 8,500,000; their bare subsistence, he said, is threatened by the anti-Semitism sown so assiduously by the nazis.

The American Christian Palestine Committee, which arranged the seminar, is composed of the American Palestine Committee, a lay organization with Senator Robert F. Wagner as chairman, and the Christian Council on Palestine, a ministers' organization of which Henry A. Atkinson is chairman and Prof. Reinhold Niebuhr treasurer.

CARL HERMANN VOSS.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Cheaters (Rep.) Billie Burke, Ona Munson, Eugene Pallette, Joseph Schildkraut. *Drama.* How harum-scarum family used to wealth but facing poverty plot to deprive struggling actress of fortune left her by their uncle, are shamed into confessing unscrupulousness by down-and-out actor they entertain for Christmas; in reforming them he finds himself redeemed. Starts out routinely but by superior performances becomes *pleasing minor production.* M, Y

A Guy, a Gal and a Pal (Col.) *Comedy.* Hero due to receive medal in Washington is mistakenly assumed to be married to girl to whom he lends train space, and so on for usual *tedious, implausible* results. M, Y

A Medal for Benny (Par.) Arturo De Cordova, Dorothy Lamour, J. Carrol Naish. *Drama.* Dignity of simple, shiftless section of California town which refuses to be exploited by fame-conscious chamber of commerce when ne'er-do-well from its ranks is cited as hero by government after his death. Although accent assumed to characterize *paisanos* gives scenes artificial air, and nabobs of town are caricatured, this is a *beautiful comment* on patriotic tub-thumping, interesting in honest presentation of a different way of life. M, Y

On Stage, Everybody (Univ.) *Comedy* with musical and vaudeville acts, built around father-and-daughter act which is always being stymied on verge of success because of father's hatred of radio. Just another *routine backstage chore.* M, Y

The Woman in Green (Univ.) *Melodrama.* Sherlock Holmes explores hypnotism, matches wits again with old enemy Professor Moriarity when Scotland Yard calls him in to solve series of murders. More Hollywood than Holmes, and showing it. *Disappointing.* M, Y

BEST CURRENT FILMS

For Family: Here Come the Waves, Meet Me in St. Louis, Practically Yours, Roughly Speaking, Sunday Dinner for a Soldier, Thunderhead, Wonder Man.

For Mature Audience: The Clock, The Corn Is Green, Counter-attack, Music for Millions, A Song to Remember, Thunder Rock, A Tree Grows in Brooklyn, To the Shores of Iwo Jima. 7-25-45

The Church Roll

Sterling W. Brown, Disciples minister who is now associate director of the midwest area office of the National Conference of Christians and Jews, will become a national staff member of the conference Sept. 1, heading a newly created publication and production department.

Three religious leaders have been selected by the General Commission on Army and Navy Chaplains to visit theaters of military operations. Bishop Edwin F. Lee, director of the commission, will go to the southwest Pacific; Dan T. Caldwell, director of the defense service council of the Presbyterian Church, U. S., will visit the India-Burma theater; and Alfred C. Carpenter, superintendent of camp work for the Southern Baptist Convention's Board of Home Missions, will go to the China area.

Richard B. Scandrett, Jr., treasurer of the American Christian Committee for Refugees, has been appointed counsel to the American commissioner of the reparations commission in Moscow.

Douglas V. Steere of Haverford College has left for a four-month tour of Scandinavian countries. He will visit Friends' groups and investigate relief needs in Finland.

Benjamin J. Bush has been appointed to represent the Board of Foreign Missions of the Presbyterian Church, U. S. A., on the executive staff of the department of reconstruction and interchurch aid of the World Council of Churches, with headquarters in Geneva. From time to time, Dr. Bush will return to the United States to interpret urgent needs in the areas to which he is assigned.

Frederick Schweitzer, moderator of the Presbyterian synod of Pennsylvania, has been elected president of the Bloomfield, N. J., College and Theological Seminary. He succeeds Joseph Hunter, who is retiring.

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